

THE SPIRIT OF MISSIONS



OUTSIDE THE RIVER GATE AT CHANGTEH

OFFICIAL PUBLICATIONS

to show the present extent of

Prayer Book Revision

Published by direction of General Convention and under the editorship of the Secretary of the House of Deputies.

The Daily Service

[Edition of 1923]

The order for Morning and for Evening Prayer, with Prayers and Thanksgivings, and the Order for the Use of the Psalter.

As modified by the final action of General Convention in the Years 1916, 1919 and 1922.

These services as finally adopted and authorized for Use in Churches. With footnotes showing the further changes in Morning and Evening Prayer tentatively adopted in 1922.

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In this edition there are printed in full the new Prayers and Thanksgivings, Collects, Epistles, and Gospels, Order for Ministration of Baptism, Visitation of the Sick, and Burial of a Child, with a list of the changes in other offices, all adopted in 1922 and to be finally acted upon in 1925. These changes, not yet being finally adopted, are not authorized for use in Churches. The edition is made at a low cost for general distribution in order that the Church may be thoroughly informed as to changes proposed for final action at the next General Convention, and it is suggested that Dioceses arrange to send a copy to each of their clergy and to many, if not all, of the lay deputies to their respective Conventions.

These Conventions have the right to instruct their deputies to the next General Convention how to vote on ratification.

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Part II will contain the full text of the Holy Communion, the Offices for Baptism, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, the new Collects, Epistles, and Gospels, the new Prayers and Thanksgivings, the new Litany and Suffrages for Ordination; and summaries of the changes in other offices of the Prayer Book—all as tentatively adopted by the

GENERAL CONVENTION OF 1922

These are not authorized for use in Churches, requiring ratification by the General Convention of 1925 before being finally adopted. They are published by direction of the General Convention under the editorship of the Secretary of the House of Deputies, the Rev. Carroll M. Davis. The volume will be 12mo, pica type.—*This is the complete edition for permanent preservation in individual and general libraries.*

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THE Spirit of Missions

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CONTENTS

Frontispiece: Daniel Sylvester Tuttle, D.D., LL.D., D.C.L.....	290
Living with Christ	Bishop Gailor 291
Minute on the Death of Bishop Tuttle.....	292
Editorial: The Progress of the Kingdom.....	292
The Sanctuary of Missions.....	296
Daniel Sylvester Tuttle—Man and Missionary.....	Kathleen Hore 297
Our New Presiding Bishop.....	305
Changteh: the City of Perpetual Virtue.....	Reverend C. H. Horner 307
The Neighborhood House in Los Angeles.....	Percy J. Knapp 313
Another Book for Boone.....	Marian DeC. Ward 319
Relief Work for Tokyo's Unfortunates.....	Reverend Y. Sugiura 323
Recruits for the Field.....	326
The Betticher Memorial Birthday Box.....	Reverend Wolcott Cutler 328
Our Letter Box: Letters from A Missionary in China; A Teacher Abroad; A Missionary in Japan; Bishop Rowe; Miss M. W. Mackenzie, Liberia.....	329
News and Notes	331
Speakers' Bureau	333
Foreign-Born Americans Division, Department of Missions.....	334
Departments:	
Field: It Can Be Done.....	Edith D. Johnston 335
Finance	339
Religious Education: Annual Conference Educational Executives.....	340
Christian Social Service: Third National Conference.....	341
Publicity	345
Opportunities and Needs in the Mission Field.....	348
The Woman's Auxillary:	
Bishop Tuttle	Grace Lindley 349
The Woman's Auxillary of Shanghai.....	Margaret H. Bailey 351
March Officers' Conference	353
Circling the Globe: A Letter from Deaconess Knapp.....	355

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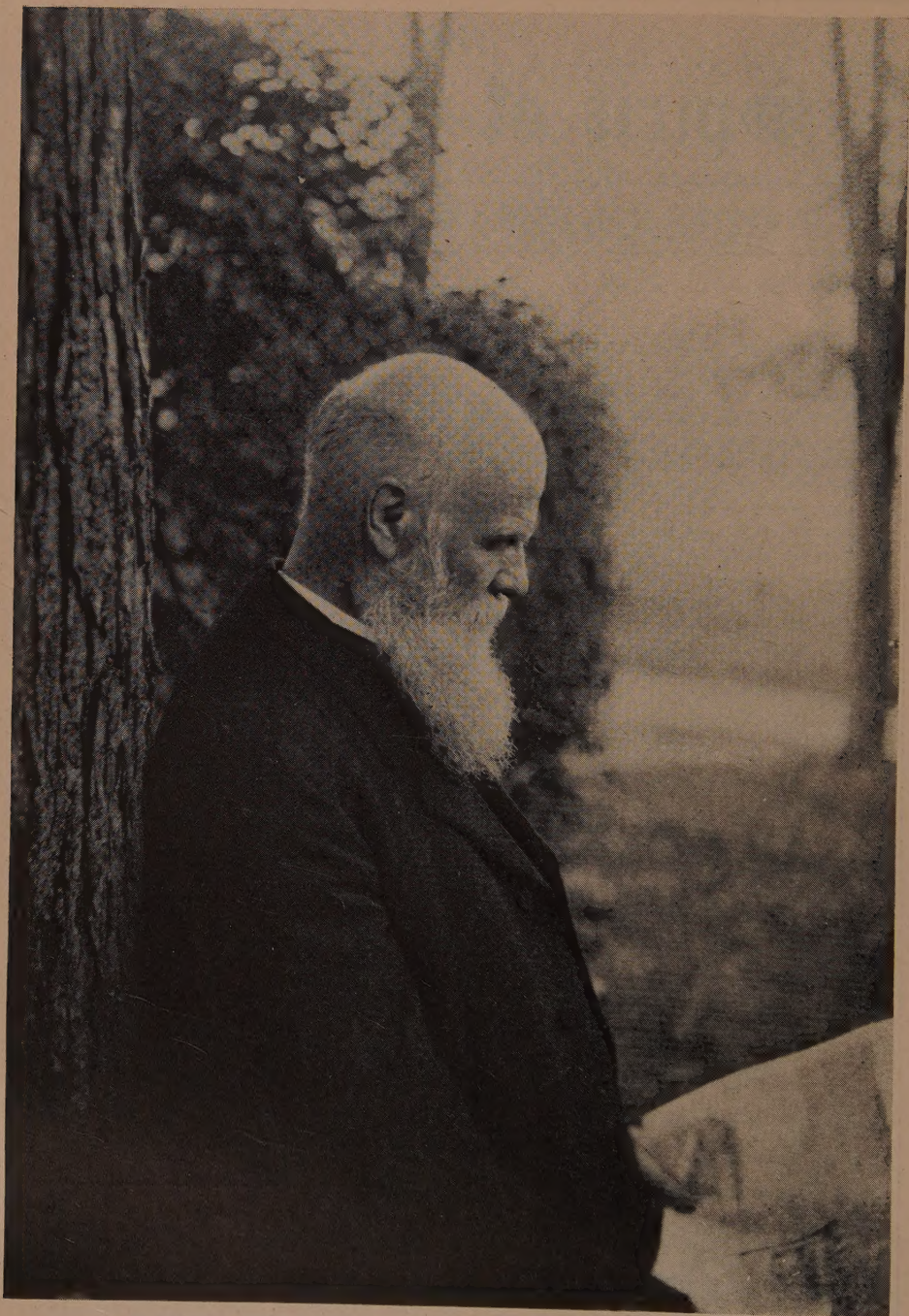
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DANIEL SYLVESTER TUTTLE, D.D., LL.D., D.C.L.
Born January 26, 1837—Died April 17, 1923
Missionary Bishop of Montana, Idaho, and Utah, 1867
Bishop of Missouri, 1886
Presiding Bishop of the Church, 1903

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVIII

May, 1923

No. 5

Living with Christ

NEXT to the fact of Our Lord's ever-living, continual Presence with us, the supreme and unique claim of the Christian religion is that we are "in Christ", partakers of His Life, sharers in His Resurrection. This is Saint Paul's declared conviction everywhere. "If ye then be risen with Christ" . . . "for ye died and your life is hid with Christ in God." "We were buried with Him through baptism into death: that like as Christ was raised through the glory of the Father so we also might walk in newness of life."

Now Our Lord's Resurrection was not simply the result of the fact that He was God. It was the result of the fact that He, the only-begotten Son of God, voluntarily emptied Himself of His glory and being found in fashion as a man, fought a man's battle and conquered sin and death. The victory over death was the corollary of His spiritual victory over sin and thus His Resurrection is the climax of a moral and spiritual triumph.

Our God's victory is a human victory—and He, in His human struggle and human conquest over evil, is to every human soul, of every kind and degree, a study and a model of and for that soul itself.

What He was as man is the end of every human life. To have His faith, His love, His righteousness—in other words, to live as man the life of God—that is the justification, the hope, the glory of all man's strivings and progress on the earth. That is the universality of Christ. As Dr. DuBose says, "He is *the Man* in Whom manhood has fulfilled itself"—perfect in the perfection of His relation to nature and man and God.

Therefore no race can claim Him as peculiarly its own: but men and women of all races, of all countries, of all conditions are finding Him today to be the satisfaction of their spiritual longing, of their soul-hunger and their heart's desire.

May the Holy Spirit help us to die with Him to sin, that we may live with Him to God!

Reverend F. Gailor

Minute on the death of the Presiding Bishop adopted in Saint Louis, April 20, 1923:

The Bishops assembled in Saint Louis in attendance upon the funeral of the Right Reverend Daniel Sylvester Tuttle, D.D., LL.D., Bishop of Missouri and Presiding Bishop of the American Episcopal Church, hereby record their profound sorrow for the loss to the militant Church of a man who so nobly exemplified the spirit and power of the Christian gospel, and whose devoted patriotism was an unfailing influence for civic righteousness. While our hearts go out in sympathy to Bishop Tuttle's immediate family, we give thanks to God for the wonderful grace and virtue of his Godly and Christian life. He was a true leader of his people, a great apostle, an humble servant of Jesus Christ.

- THE RIGHT REVEREND BOYD VINCENT, D.D.,
Bishop of Southern Ohio
- THE RIGHT REVEREND THOMAS FRANK GAILOR, D.D.,
Bishop of Tennessee
- THE RIGHT REVEREND WILLIAM CABELL BROWN, D.D.,
Bishop of Virginia
- THE RIGHT REVEREND CHARLES PALMERSTON ANDERSON, D.D., LL.D.,
Bishop of Chicago
- THE RIGHT REVEREND JAMES RIDOUT WINCHESTER, D.D.,
Bishop of Arkansas
- THE RIGHT REVEREND GEORGE ALLEN BEECHER, D.D.,
Bishop of Western Nebraska
- THE RIGHT REVEREND JOHN NEWTON MCCORMICK, D.D.,
Bishop of Western Michigan
- THE RIGHT REVEREND WILLIAM WALTER WEBB, D.D.,
Bishop of Milwaukee
- THE RIGHT REVEREND THEODORE PAYNE THURSTON, D.D.,
Bishop of Oklahoma
- THE RIGHT REVEREND JAMES WISE, D.D.,
Bishop of Kansas
- THE RIGHT REVEREND SYDNEY CATLIN PARTRIDGE, D.D.,
Bishop of West Missouri
- THE RIGHT REVEREND HUGH LATIMER BURLESON, S.T.D.,
Bishop of South Dakota
- THE RIGHT REVEREND ROBERT HERBERT MIZE, D.D.,
Bishop of Salina
- THE RIGHT REVEREND HARRY SHERMAN LONGLEY, D.D.,
Bishop Coadjutor of Iowa
- THE RIGHT REVEREND EDWIN WARREN SAPHORE, D.D.,
Bishop Suffragan of Arkansas
- THE RIGHT REVEREND WILLIAM BLAIR ROBERTS,
Bishop Suffragan of South Dakota
- THE RIGHT REVEREND GRANVILLE HUDSON SHERWOOD, D.D.,
Bishop of Springfield
- THE RIGHT REVEREND ERNEST V. SHAYLER, D.D.,
Bishop of Nebraska
- THE RIGHT REVEREND WILLIAM FREDERIC FABER, D.D.,
Bishop of Montana
- THE RIGHT REVEREND FRED INGLEY, D.D.,
Bishop Coadjutor of Colorado
- THE RIGHT REVEREND FREDERICK FOOTE JOHNSON, D.D.,
Bishop of Missouri

THE PROGRESS OF THE KINGDOM

IN 1872 Bishop Tuttle visited Bishop Clarkson, of Nebraska, who told him that he had sent a call to the Reverend A. C. Garrett, of San Francisco, inviting him to become Dean of Trinity Cathedral, Omaha. While discussing this matter a telegram arrived from the vestry of Saint James's **Bishop** Church, San Francisco, objecting seriously to the call extended to **Tuttle** their rector as the life of the parish depended on his continuance with them. Bishop Tuttle then inquired whether a salary had been offered greater in amount than this clergyman had been receiving. To this question Bishop Clarkson replied that no mention had been made of salary and that money had not entered into the question in any form. Then said Bishop Tuttle, "Send this reply: 'If Garrett is worth my having he is worth your trying to keep, but he must decide the matter himself.'"

Here we have one marked characteristic of our late beloved Presiding Bishop. Duty well done was his criterion of values, money a trifling consideration. This began a friendship which has never faded in the smallest degree from that day to this.

Work well done appealed to him and it was his constant effort to overtake every opportunity which the Master's service offered without regard to the miles to be traveled or the fatigue to be endured. He was the preacher at my consecration in December, 1874, in which he described the solemn duties of a missionary bishop and laid down the rules for their adequate performance. He came again in 1899 to the consecration of Saint Matthew's Cathedral, Dallas, where he preached again the same sermon and was good enough to say that the rules laid down twenty-five years before had been well observed.

Constant oversight of the work being done in all the dioceses marked his personal efforts for their advancement. His personal interest and presence at the consecration of bishops too numerous to mention were marked characteristics of the performance of his duty as Presiding Bishop.

Of clear mind, thoroughly educated, thoroughly trained by the discipline of study, sanctified by perpetual prayer and devotion to duty, he now awaits the welcome: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In his withdrawal to a higher sphere the Church in the United States loses a man of precious value, devoted to his duties, faithful to his friends, honorable in all relations of life, and the writer a personal friend who can never be replaced.

ALEXANDER CHARLES GARRETT,
Bishop of Dallas,
Presiding Bishop.

The Progress of the Kingdom

DISMISSED from his father's shop on the ground that he did not have common sense enough to make a good blacksmith, Daniel Sylvester Tuttle became one of the great bishops of the Anglican communion. He was great because he was so essentially human and simple. His early years, as minister of a little country parish in New York State, and later, as a missionary bishop traveling over a vast region where he was constantly meeting and trying to cheer lonely and discouraged people, intensified his inherent readiness to do what he could for men and women, one by one. Neither the exacting demands of missionary life in the West of half a century ago nor the multiplied duties of a diocese caused him to lose sight of persons in his concern for mankind.

Consecrated a bishop May 1, 1867, Bishop Tuttle laid broad and solid foundations for the Church in the Rocky Mountain region. Was ever a man more fitted to his environment? The young bishop and the West just suited each other. His rugged manhood rejoiced in bearing its hardships and overcoming its difficulties. His apostolic spirit leapt forward to explore its vast spaces and shepherd its scattered people. His wants were few. No pioneer could outdo him in indifference to creature comforts.

The Bishop buttressed his evangelistic preaching in mining camps, in the towns, and out among the ranches with wisely planned institutional work. Saint Mark's Hospital, Salt Lake, begun in 1872, was the first, and for a time the only Church hospital between the Missouri River and California. A chain of small local schools was given up when conditions changed and Rowland Hall, an outstanding school for girls in all that region, was substituted. Hundreds of young women have found within its walls inspiration for Christian living and help in forming Christian character.

With all his cares and in spite of multiplying years, Bishop Tuttle kept a young heart. We can never forget his inimitable annual messages to the young people of the Church in connection with the Lenten Offering for Missions. He loved to think of himself as their "Commander-in-Chief." Few could speak as he to young people. As one movement after another came before the Church, Bishop Tuttle, with rare common sense, tested it, and if he found it good, gave it his coöperation. One felt that he was never behind a movement. He was always in front, leading it, inspiring it, guiding it.

It has been a high privilege to serve under him as President of the Domestic and Foreign Missionary Society. No one could have been more careful and considerate in all relationships. As the years passed one's wonder grew at his amazing industry. He almost never used a secretary; practically every letter was written with his own hand, but there was never delay. Answers to requests for counsel came from all parts of the country, for the Bishop's mail followed him, and wherever he was, there he did his work.

With a rare gift of forceful and eloquent speech, he combined the capacity of being an inspiring listener. What member of the General Convention can ever forget that venerable figure, always in the front seats at mass meetings and joint sessions, listening intently and encouraging the speaker by his quick sympathy.

Our Church has, indeed, been fortunate in having such a leader for these past twenty years. Now at last he has realized the hope he so often expressed to others, "Life's work well done; Life's race well run."

J. W. Wood,

The Progress of the Kingdom

IN another column will be found some account of the response to the appeal issued by the National Council to the Church to face the situation disclosed by the financial report for 1922. A deficit in 1922 and the prospect of a similar condition in 1923 constituted a crisis demanding immediate consideration. As will be recalled, the Council immediately instituted all possible economies short of retreating from any field or work, and then placed the issue squarely before the Church. In practically every diocese and district the problem has been given serious attention.

A Prompt Response The Council bluntly asked the question, "Shall the Church retreat?" The prompt and overwhelming response seems to be "No." The Church has no way of expressing itself corporately except through the General Convention, but there is no mistaking the spirit of the letters received at headquarters from the bishops and other leaders of the Church, and the vigorous manner in which the problem has been tackled in many of the dioceses is evidence which cannot be misinterpreted.

There seems to be a growing conviction that the Mission of the Church has been permitted to lose the place of primacy in the interest of the people which it was so generally given in the Nation-Wide Campaign. Whatever explanations may be offered for the decrease in offerings for the general work in 1922, we cannot escape the conclusion that the decrease indicates a loss of interest. This does not mean that the general work has become any less important or any less necessary. It does not mean that there has been any real change of conviction. It seems to us that it means that we have not been giving this work adequate attention.

The things that command our interest and enlist our support are those which attract and hold our attention. The underlying cause of the present situation may be that the authorities of the Church, national, diocesan and parochial, have not been as zealous or thorough or constant as they might have been in presenting the cause of the Mission of the Church. Perhaps many of us have forgotten the widespread propaganda in myriad forms used during the world war to arouse and maintain the war spirit which made possible the liberty loans and the draft. In the never-ceasing warfare of the Church there seems to be the same need of propaganda to arouse and keep active the missionary interest of the members of the Church. It may be argued that this should not be necessary and that it imposes a constant burden upon leaders everywhere. But we must face the facts in the Church as well as in the State. It cannot be expected that the Church can be at fever heat all the while, nor is this necessary. On the other hand there can be no actual let-down, no actual suspension of attention and interest, without a corresponding loss in the supply of men and means without which the Church's warfare cannot be waged successfully.

We cannot hope that there will ever be a general recognition of this truth. There are so many gradations of interest from indifference at one extreme to passionate devotion at the other, we cannot expect all will understand. But it is reasonable to hope that all the leaders of the Church, clerical and lay, will see the imperative need of unceasing promotion. If the present embarrassing financial situation has deepened this conviction amongst the leaders of the Church, then it has been a blessing in disguise. In a larger perspective we perceive that a seeming defeat may be only the prelude to a real victory.



THE SANCTUARY OF MISSIONS

FOR all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesu, be forever blest.

Alleluia.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light.

Alleluia.



I am thankful above all that Almighty God is stirring up the wills of His faithful people to make His Church a living, earnest, loving, working Missionary Church.

And while the great awakening goes on, may God uphold with His merciful strengthening grace all workers in mission fields, abroad, at home, in cities, in mountains, guiding them in the ways of holiness and wisdom, helping them to do their work, and at last saving us unworthy sinners all, preachers and hearers, in the home above, through Jesus Christ our Lord.—(From Bishop Tuttle's first report to the Board of Missions, 1867.)



THANKSGIVINGS

WE thank Thee—
For the good example of
Thy servant, Daniel Sylvester
Tuttle, who having fought the
good fight of faith has laid hold
on eternal life.

For blessed memories of the
love for his fellow men, the un-
failing patience with their short-
comings and sympathy in their
griefs, which abounded in the life
of our late Presiding Bishop.

INTERCESSIONS

WE pray Thee—
To send comfort to all
those who mourn, especially to
the immediate family of the late
Presiding Bishop.

To keep Thy Church ever in
mind of what Bishop Tuttle
would have us remember, that
by "the teaching of the whole
circle of the Truth as it is in
Jesus we are doing as God would
have us to do."



ALMIGHTY and ever-living God, we yield unto Thee most high
praise and hearty thanks, for the wonderful grace and virtue
declared in all Thy saints, who have been the choice vessels of Thy
grace, and the lights of the world in their several generations; most
humbly beseeching Thee to give us grace so to follow the example
of their steadfastness in Thy faith, and obedience to Thy holy com-
mandments, that at the day of the general Resurrection, we, with
all those who are of the mystical body of Thy Son, may be set on
His right hand, and hear that His most joyful voice: Come, ye
blessed of my Father, inherit the kingdom prepared for you from
the foundation of the world. Grant this, O Father, for Jesus Christ's
sake, our only Mediator and Advocate. Amen.



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BISHOP TUTTLE'S BOYHOOD HOME IN THE CATSKILLS
The house faces south on what is now a state road

DANIEL SYLVESTER TUTTLE—MAN AND MISSIONARY

By Kathleen Hore

For the pictures showing Bishop Tuttle's boyhood home in the Catskill Mountains, and for some of the incidents here given, we are indebted to the kindness of the Reverend Pierre McDonald Bleecker, who was for eight years a missionary under Bishop Tuttle in Utah, and who is now rector of Trinity Parish, Ashland, the village where the bishop lived as a boy.

TO review in any adequate manner the career of our late Presiding Bishop would require a volume. Perhaps some future biographer will give us the story of the life that has just come to its earthly close, to be the inspiration of coming generations. Within the necessary limits of this article the writer will only attempt to deal with one phase of that life, and that in an anecdotal rather than a historical way. It is well that the readers of *THE SPIRIT OF MISSIONS* of the present day should hear some part of the story of the years—before many of them were born—during which Bishop Tuttle was a missionary bishop. His letters to the Board of

Missions, from which most of the incidents here recorded are taken, tell of twenty years brimful of hard work and anxiety, of "journeyings often", of "perils in the wilderness", borne with a cheerful courage and trust in God which surmounted every obstacle.

The vigorous constitution which enabled him to cope with the herculean task of being a bishop over the vast, almost untrodden, territory to which he was sent, was a heritage. Daniel Sylvester Tuttle was born in Ashland, Greene County, N. Y., a little village in the heart of the Catskill Mountains, where his father was the blacksmith. His brother Lemuel elected to follow his father's calling, but the boy Daniel

Daniel Sylvester Tuttle—Man and Missionary



DARIUS BENTON PROUT

For sixty years vestryman and warden of Trinity Church, Ashland, and Bishop Tuttle's first Sunday School teacher

took to "book-learning". Long afterward, when writing his *Reminiscences of a Missionary Bishop*, he recalled with affection this "dear brother Lemuel", without whose help he would have been unable to finish his college course.

Trinity Church, Ashland, where Bishop Tuttle went to Sunday School and in which he was confirmed, has been happily preserved to us. Some years ago when the parish had fallen on evil days and there was talk of the diocese abandoning it, Bishop Henry C. Potter said "No, Trinity Church *must not go*. If it had never done anything else, it has given us Bishop Tuttle!" The writer would like to see some permanent memorial erected in this modest little edifice to mark the affection of the Church for one of Her greatest bishops.

After four years in the High School at Delhi, the county seat, young Tuttle entered Columbia, where he supplemented his brother Lemuel's help by tutoring—and incidentally made many warm friends among the

fathers of his pupils. After his theological course in the General Theological Seminary in New York he was ordained and became assistant in Zion Church, Morris, N. Y., a cure far from the beaten track and the only one he held until in 1867, when only thirty years old, he was elected and consecrated Bishop of Montana, with jurisdiction over Utah and Idaho. Two years previously he had married Harriet M. Foote of Morris.

Soon after his consecration Bishop Tuttle said good-bye to his young wife and baby boy in the railroad station at Albany and started on his long trip across the continent, leaving New York in May. Perhaps nothing can make us realize more vividly the length of Bishop Tuttle's service to the Church than the contrast between that journey and one covering the same route today. How many of those from the East who rolled along luxuriously in Pullman cars on their way to General Convention in Portland last year, gave a thought to the way their Presiding Bishop had first gone over the same ground? Until Council Bluffs was reached the main difference was in the type of coaches available, but when they came to the "Big Muddy", as the Missouri was called, there was no bridge. The bishop and his party had to slide down a steep bank of slippery black mud—their baggage being hurled after them—and climb up another steep, slippery bank on the other side. Then more day coaches until North Platte, the terminal of the Union Pacific Railway, was reached.

At North Platte, while waiting at the little hotel for the stage coach to come in there were rumors that it had been attacked by Indians. The next day while the little party were sitting on the porch a cloud of dust was seen in the distance. It was the stage, bringing in the mail bags slashed to pieces, with the letters covered with blood, and a hatless and coatless pas-

Daniel Sylvester Tuttle—Man and Missionary



TRINITY CHURCH, ASHLAND, N. Y.

senger, the Reverend W. A. Fuller, our missionary at Nevada City, Colorado; who told a thrilling tale of his escape. He was the only passenger in the coach coming from Colorado to North Platte when it was attacked by Indians. The driver was killed and the horses ran away, but the off horses going faster than the nigh ones the coach began to go around in a circle. Mr. Fuller jumped, and, pursued by a band of yelling Indians, reached a river into which, being a good swimmer, he plunged and succeeded in reaching an island in the middle whither the Indians could not follow him. It is no wonder that after hearing this tale the men of the party went out and purchased rifles! Fifty-four years later, when Bishop Tuttle covered the same ground, he was met at Denver by the Reverend Sherman Coolidge, a full-blooded Indian and a minister of the Gospel.

The journey was finished in safety—part of the way with U. S. cavalry

galloping alongside the coach. The bishop found the plains "most dreary and lonesome to a man born and bred among the Catskill Mountains". "I like them not!" he wrote. Salt Lake City was reached on July 9th.

What did Bishop Tuttle find? A territory covering 288,000 square miles, with *one* parish, Saint Michael's, Boise, Idaho, and that without a rector, for the devoted man who organized it, Saint Michael Fackler, had just lost his life by ministering to yellow fever sufferers while on his way back to the East by way of the Isthmus of Panama; no clergyman of our Church in Montana, and very few of any Communion; in Salt Lake the Reverend G. W. Foote, brother of Mrs. Tuttle, and the Reverend T. W. Haskins, a young deacon, who had preceded the bishop by two months and had gathered a Sunday School and a small congregation. There were very few Gentiles in Salt Lake City



The old maple behind the barn whose claim to notoriety is that Bishop Tuttle played under it as a boy



BOISE, IDAHO, AS BISHOP TUTTLE FIRST SAW IT
From an old drawing.

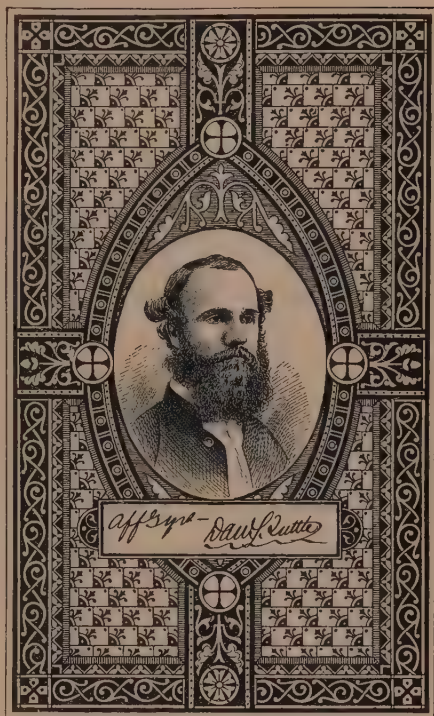
Daniel Sylvester Tuttle—Man and Missionary

and they, said the bishop, were "mostly Jews!"

This was the untilled field in which Bishop Tuttle, with characteristic energy, began to work. His first thought was to open a school in Salt Lake City. "School work is the wisest Church work," he says. That done, he left for Montana, where he spent his first winter in a log cabin, chinked with mud, his cat Dick his sole companion.

When spring opened he began a series of visitations over his immense field which continued for twenty years. In the first two months he traveled over two thousand miles, mostly by stage. For the stage drivers Bishop Tuttle had a great admiration. "The stage driver is a sovereign," he says, "not hard-hearted but autocratic. They have an *esprit de corps* that impels them to meet steadily all dangers and sufferings" so that their passengers and mails may come safely through. And the feeling was reciprocated. On one trip in the bitter winter weather "snow and sleet were driven, by the keenest kind of a wind, hard into our faces. I sat still and endured. By and by says the driver, after having twice or thrice looked over my way, 'Ain't you cold? Perhaps we can put a robe over you some way.' 'No,' I said, 'I can get along all right.' Another silence. Then, whipping his hands vigorously over his chest, he broke out with, 'You'd a' made a good stage driver, sure, if you'd a' started young enough!'"

His enforced absences were a real grief to a man with such a deep attachment to his home and dear ones. "Home love, home life," he says, "are mine again after a four months' visitation in Idaho, 2,500 miles by railway, 1,140 by stage, sixty by steamboat and 140 on horseback." And again, "In my study for a day and a half. In three months I shall be here again, please God, for two days and



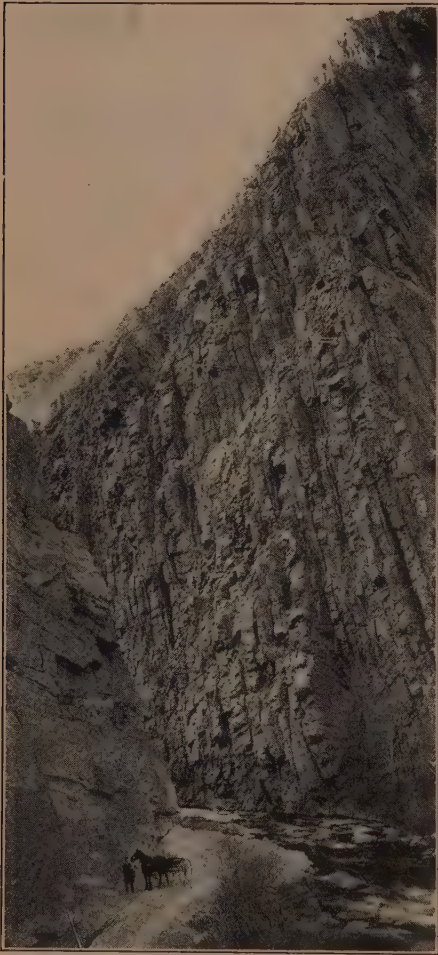
FACSIMILE OF THE FRONTISPIECE
OF THE SPIRIT OF MISSIONS
FOR JANUARY, 1874

It is remarkable how little Bishop Tuttle's signature changed in fifty years

a half. All the other days of the five months absent on duty in the field." He does not complain, but he does grieve because he cannot read and study more. "Without resting, reading or writing," he writes to the Board of Missions, "your bishop of three territories will sadly deteriorate year by year."

But there were compensations. His labors began to bear fruit. "To be hailed lovingly as a friend all over the mountains makes a man soft-hearted and grateful." By slow degrees he gathered a little band of clergy about him, although, after he had been five years in the field there were still but two clergymen in the whole of Montana. Bishop Tuttle's account of his episcopal visitation to them is so

Daniel Sylvester Tuttle—Man and Missionary



IN THE UTAH MOUNTAINS

delightful that we cannot refrain from quoting it at length:

"At Deer Lodge I was met by Mr. Stoy and warmly invited to his home. His is a small log cabin by a babbling brook, and surrounded by a modest garden. I went and took supper with him. A delicious meal it was to the palate, and delightful for the company. The peas, potatoes and lettuce were fresh from the parson's garden, and all things were cooked and served by the parson himself . . . on a pine table that was attached by hinges to

the side of the cabin. . . . Living alone and being entirely his own housekeeper, Mr. Stoy directs the Church work in Deer Lodge. . . . Have primitive faith and primitive energy and primitive self-denial died out of the Church? I cannot think it after my visit to Deer Lodge. . . . Next morning, before our service, Mr. Prout rode thirty miles to join us in the responses. . . . And at night, the cabin of our host not being ample, Mr. Stoy slept out on the ground near the haystack, rolled in his blankets. Where can you point to a better twain of missionaries?"

Idaho was still worse off, for in 1874 the bishop wrote, "I have been out visiting my pickets - no, picket, for there is only one clergyman in Idaho." And he began to urge the Board that a bishop should be consecrated for Montana, so that he might have more time to devote to the other districts. He had a deep affection for Montana, with its "illimitable mountain pasture ranges, its broad valleys yellowed with grain, its cattle upon a thousand hills." On returning from one of his journeys there he says, "as ever, personal kindness unqualified I met from all."

If this were in any way a history of Bishop Tuttle's missionary episcopate we should have to chronicle the founding of Saint Mark's Hospital in Salt Lake City, the first hospital in the intermountain country, the consecration of Saint Mark's Cathedral, in the same city, on Ascension Day, 1874, where Charles Kingsley, a canon of Westminster Abbey, but better known as the author of *Hypatia* and *Westward Ho*, preached on the Sunday following, and the steady growth in communicants. These are interesting facts, but they do not convey to our minds the personality of the man as does a little dialogue he records as holding with himself. A schoolhouse was badly needed at Ogden and a friend who had offered to give one-



NEARING THE DESERT RANGE IN UTAH

half of the amount necessary to build asked the bishop if he would give the other half. "I could not say, No. I do not think it would have been right. The bishop in me said 'Tell him Yes. The Lord will send you help from somewhere; no matter if you know not where.' The business man in me said: 'You are culpably imprudent; giving a pledge with nothing in hand wherewith to redeem it.' It was wrong in me to knock the business man down as I did. But would it have been a less wrong to choke the bishop?"

One cannot turn the pages of these old records without feeling that a great man has gone who left the world better than he found it, not merely by preaching but by example. In dealing with the peculiar difficulties of Utah he felt that "by our lives, by our teaching of the whole circle of the Truth as it is in Jesus," we should be doing more as God would have us do than if we were hurling Scripture, history, logic, law and commonsense

at the head of Brigham Young. And to do what God would have him to do was the one absorbing desire of his life. The way was often hard, anxieties pressed upon him, the task sometimes seemed stupendous, but through it all he was able to say "Cares do not lessen, nor burdens lighten, but my cheerful trust in God abides."

In 1886 Bishop Tuttle accepted the call to be Bishop of Missouri. The days of his missionary bishopric came to an end. The farewell with which he closes his last report to the Board of Missions is characteristic of this warm-hearted, humble-minded man of God: "Deep thankfulness is in my heart for all the generous kindnesses that have been extended to me in my work; deep prayers to God are alongside for forgiveness for the many lacks and faults whereof He knoweth; and deep grief is there also that I am vanishing out of the sight of my dear, kind people of these mountains. God bless them all . . . and bring us together home at the last!"



THE RIGHT REVEREND ALEXANDER CHARLES GARRETT D.D. LL.D.
*Missionary Bishop of Northern Texas, 1874, Bishop of Dallas, 1895,
Presiding Bishop, 1923*

OUR NEW PRESIDING BISHOP

THE Right Reverend Alexander Charles Garrett, D.D., LL.D., Bishop of Dallas, who, through the death of Bishop Tuttle, becomes Presiding Bishop of our Church, was born in Ballymote, County Sligo, Ireland, where his father, grandfather and great-grandfather had been rectors of the parish. He took Orders in the Church of England and became a missionary in British Columbia where he served for ten years. In 1869 he transferred his allegiance to the American Church, becoming the rector of Saint James's Church, San Francisco, where he remained until 1872, when he was installed as dean of Trinity Cathedral, Omaha.

Like Bishop Tuttle, Bishop Garrett began his episcopacy as a missionary. The General Convention of 1874 established the two missionary jurisdictions of Northern and Western Texas, and elected Dean Garrett missionary bishop of the former. Some parts of Texas, in 1874, were almost as untrodden as Montana when Bishop Tuttle reached it. A leaf from Bishop Garrett's journal during one of his first visitations gives a vivid picture of the conditions he found:

The only place we could obtain for service was an old store. It was a sad and forlorn place. Impossible to clean, it left very visible marks upon the garments of every worshiper. A deal table covered with a "fair linen cloth" served for an altar, and an empty dry-goods box, without any attempt at disguise, supplied the place of prayer desk, lectern and pulpit. . . . There was no way of lighting the wretched place, save by a few candles stuck about the walls with grease! They were just sufficient to make the darkness visible, and to convert the congregation into a set of shadows, and to render the Bishop like a sheeted ghost. I felt almost sufficiently sepulchral to lend the illusion some air of reality. . . . A small piece of carpet, kindly carried from his house by one of the most intellectual and polished Christian gentlemen I have

met for a long time, was spread before a bench, and on it knelt the communicants who had not for many months enjoyed the opportunity of joining in the highest act of Christian worship. Notwithstanding the poverty of our surroundings, it was a season of profound emotion and true Christian thanksgiving.

Bishop Garrett immediately began traveling around his district, building churches and organizing missions. In Dallas a church was built which served as the pro-cathedral for fifteen years, when it was replaced in 1895 by the present beautiful Saint Matthew's Cathedral. A school for girls was established which today, as Saint Mary's College, ranks as one of the foremost educational institutions in the state. In 1895, the communicant list having grown to 2,321, the district was organized as the diocese of Dallas, with Bishop Garrett as the first diocesan.

Bishop Garrett is the oldest bishop in our Church. Although he is in his ninety-first year, his intellect is as vigorous as ever. Notable as a preacher he has been justly styled "The Chrysostom of the American Church." His ninetieth birthday last year was made the occasion of a celebration in Dallas, which was participated in by all religious denominations in the diocese. On December twentieth last the forty-eighth anniversary of his elevation to the episcopate was celebrated.

As has been stated, Bishop Garrett, being next in succession to Bishop Tuttle in point of consecration to the episcopate, automatically became Presiding Bishop on April 17, when Bishop Tuttle died. His tenure of office, however, only holds until the next General Convention, when, through a change in the Constitution of our Church made in 1916, the office of Presiding Bishop becomes an elective one.



OUTSIDE THE RIVER GATE AT CHANGTEH



CHRISTIAN WORKERS AT CHANGTEH

The Reverend Walworth Tyng stands in the center. At his left is Mr. Chang through whose devotion the work has made such progress

CHANGTEH: THE CITY OF PERPETUAL VIRTUE

By the Reverend C. H. Horner

NO ONE but a Chinese would have given such a name to a city. In no other country in the world would the graces or the cardinal virtues be considered fitting names for cities; but a name that is found in the Classics must be a good name, and was not Changteh written in the Four Books? - Changteh was named when the teachings of Confucious were less than one hundred and fifty years old, when the life and teaching of Socrates were still fresh in the minds of the Athenians and when Rome and Carthage were fighting for the supremacy of the Mediterranean Sea. But as cities in the East count their age, Changteh is not an old city nor does its two thousand-four-hundred years of history tend to make it old in either spirit or activity. Its

demands for reforms and its willingness to accept the new are voiced, not only by changes in the city itself, but by the students in its schools who have forsaken their long gowns for trousers, and the young women who have exchanged their trousers for skirts and who trim their hair and part it in the middle to show their equality with the dominating male, who in the past bound their feet and then when they were crippled called their feet "little golden lilies". Its spirit is more that of the progressive coast cities than that of those a thousand miles inland.

Changteh is not a large city as the cities of China are counted large, but the influence of the city is all out of proportion to its population of two hundred thousand. It is the second



DECORATION ON GENERAL FENG S YAMEN, CHANGTEH

The picture shows the evils of opium. At the bottom is the opium devil the top picture shows opium poison



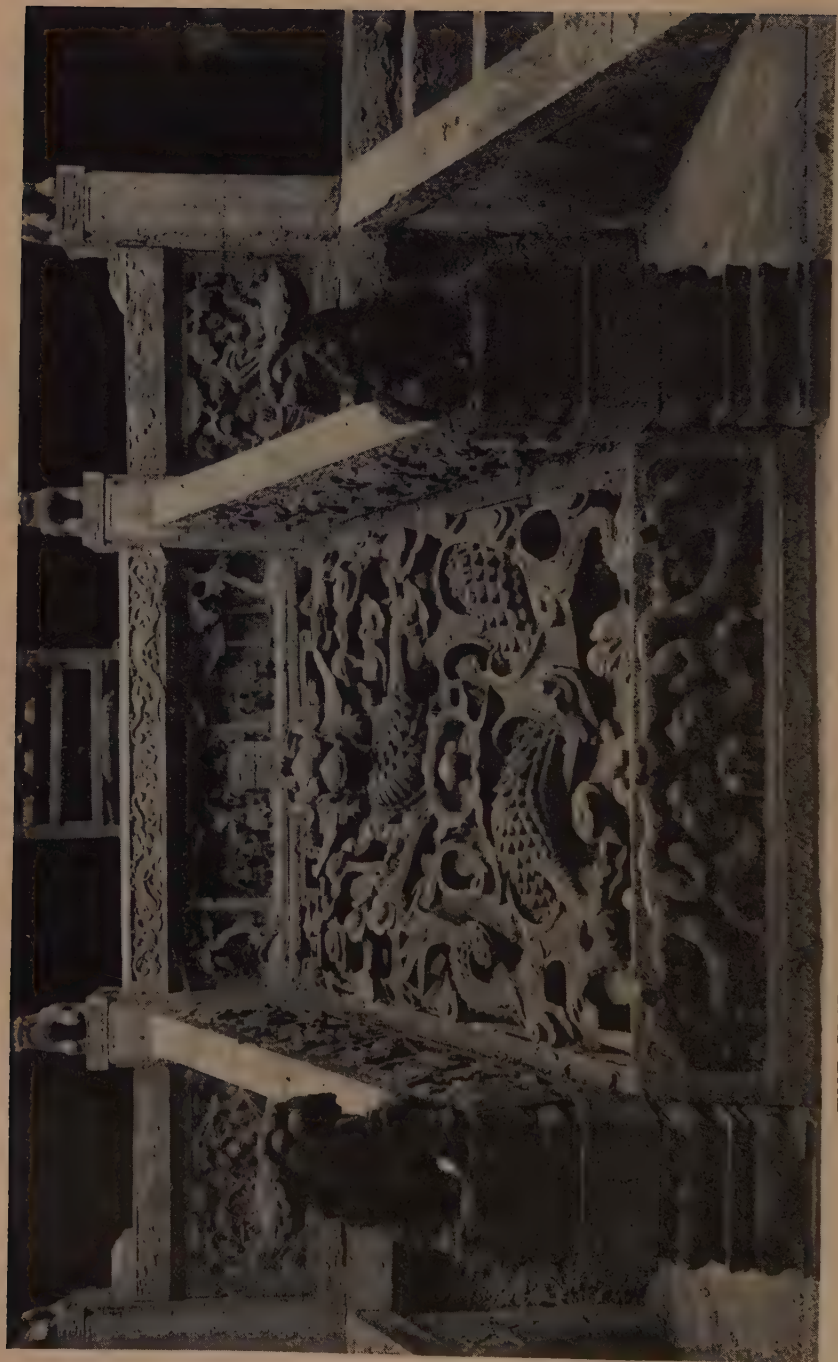
THE VESTRY OF CHANGTEH

city in the important province of Hunan, and when we consider that Hunan has a population of over twenty-nine millions of people living in an area no larger than the state of Kansas, and three hundred and fifty-five people to the square mile, we see the prominent part that Changteh must play in the life of the province.

Every year, Changteh sends to Yangste River ports some thirteen thousand junks laden with produce of field and forest, and as it is the chief distributing port for all of the Yuan River valley, its exports are very large. In the spring great rafts of timber from Western Hunan and Kuaichou provinces find their way down the Yuan River to the Yangste. Some of these rafts are gigantic in size and often carry over a hundred men with their families, who live on them in little mat-constructed huts for the long months that are required to make the trip from the mountains to the commercial centers of China. On the river and in Tung-ting Lake you are never out of sight of the graceful sails of the junks and the slow-moving rafts. "Do you have

such boats in your honorable country, Mr. Foreigner?" asked an old Confucian scholar as we passed a great salt junk under full sail in the dirty little puffing launch that the Japanese operate between the capital and Changteh. I explained that we used them only when we wanted to play, but that the work of water transportation is all done by the "fire wheel boats" such as was now towing the barge that we were on. "Oh! but you are missing a great deal," he said, "our boats are graceful and when the wind bellies their sails they are very good to look at." And so they are.

Changteh has always been proud of the part that her sons have played in the history of China. Whether in the time of the Ch'in and the Three Kingdoms or the Tai-ping rebellion of modern times, her history is a glorious one. The memory of Feng Yu-Hsien, the Christian general who is now the colleague of Wu Pei-fu, is very bright in the city, and his work there is on the lips of everyone. Then it was that the city seemed to have developed a passion for education. Monks and priests were driven from



THE SPIRIT APPROACH TO A BUDDHIST TEMPLE IN CHANGTEH
The central approach is for the use of spirits. At either side are the steps for mortals to ascend



THE CHAPEL OF CHRISTIAN LOVE, CHANGTEH

their temples and Buddhist and Taoist monasteries were converted into modern schools. Social reforms swept like wildfire. Movements against social evils were undertaken, and an effort was made to stamp out opium smoking. The walls in front of the general's *yamen* were decorated with such pictures and extracts from the world's classics as would graphically bring to the mind the folly of any life but a virtuous one. In the very heart of the city there was placed a granite obelisk commending the Christian's God to the people of the city. A large Taoist temple with its property was turned over to the missions for educational purposes and this fall our own mission will begin its first year of High School work in the buildings that were erected and dedicated to the spirits of the air, the earth and the water.

We have no foreigner in Changteh, for as yet it is listed as an out-station from Changsha. But you should know Mr. Chang, for it is through his ability and devotion that the chapel of "Christian Love" has made such

splendid forward strides as the comparison between conditions four years ago and the present shows.



BISHOP ROOTS SAYS "GOODBYE"



CHAPEL AND SCHOOL OF CHRISTIAN LOVE

Changteh is the educational center for twenty-eight counties and is rapidly becoming one of the principal centers of education in Hunan. During the past five years it has changed a great deal, probably more than any

other city in Hunan, and it looks as if the future holds a larger influence and activity even than the past, and under Christian tutelage it will more readily live up to the name "The City of Perpetual Virtue".



"A HOUSE ON THE DIKE"

This shows the type of house in which the farmers live. This particular house is on the Yuan River, near Changteh



CHILDREN WAITING AT THE CLINIC

THE NEIGHBORHOOD HOUSE IN LOS ANGELES

By Percy J. Knapp

Lay Field Missionary, Foreign-Born Americans Division, Department of Missions

“**A**S Mexican as Mexico”—meaning, of course, the poverty-stricken districts of Mexico—is the involuntary thought as one steps off any of the main thoroughfares in a certain industrial district in Los Angeles. Little Italy and Little Hungary may be in New York, but Little Mexico is as surely in Los Angeles. In this district there are hundreds upon hundreds of homes in which a word of English is never spoken and a beautiful school building where hardly a word of English is heard upon the playground. And this is only one of many Mexican districts in the thriving city of Los Angeles, and one of at least a dozen public schools in which practically all the pupils are Mexican. It is in this particular neighborhood that the Episcopal Church has its only work among the Mexicans in Los Angeles.

The Church is awaking to its responsibility to the foreigner, but the

Church, or in fact the world, has not awakened to the fact that Los Angeles is a large city rapidly climbing up to the million population mark, with a high percent of its population foreign—Mexican—because of being so close to the border, and because of economic opportunity that calls urgently.

The Church's work among the Mexicans in Los Angeles is The Neighborhood House. It is a true social settlement with its head worker, its paid assistants and volunteer workers who live at the settlement and give generously of their time for the betterment of the neighborhood. There are ten residents in all. The head worker is a deaconess of the Church. Daily services change the character of the work from being merely social to truly missionary.

Surrounded on all sides by poverty—real poverty that means not only the lack of things but the dread of hunger—Neighborhood House has



HOME OF A MEXICAN FAMILY

been called the Happiness Center of the neighborhood. It has lighted the way for many a neighbor to better home conditions. But in a very particular way it is reaching out to save the embryo American from all the evils that breed in poverty-stricken districts. To the neighbors it is the personification of true Americanization. In practical ways it teaches the benefits of right living, the value of cleanliness, physical and moral, not by charity but by helping them to help themselves.

Contrary to the custom in the East, the workers do not live in the building in which the social activities are carried on. The plant consists of three modest frame buildings. The main building, Neighborhood Hall, is rather imposing for the neighborhood. Here are the chapel, the gymnasium, the library and the assembly hall. Here the city conducts large clinics for children, including a dental clinic which the Neighborhood Settlement Association helps to finance. In one month seven hundred and fifty cases were cared for by the doctors and

nurses. This building is a veritable beehive of activity, particularly after school hours and at night. To many the baths are an interesting part of the work. Since bathtubs are almost unknown in the neighborhood, baths are given to all comers (children) twice a week, and they come sometimes as many as thirty-five in a day to take advantage of them, bearing their newspaper bundles of pitifully scanty clothing.

It is difficult to tell which part of the social work is of greatest importance. The library with its three thousand books is well patronized by the children. Attendance averages five hundred a month. Clubs of boys and girls, separately, are popular. These have different objects, so the children think and say: one is for physical development, another for literary and dramatic work, another for sewing. But to the workers of the settlement the object is always the same—the improvement of the morale of the child, and the counteracting of the deadening influence of the cruel poverty of the home, and above and



THE CHILDREN WHO LIVE IN THE HOME ON THE OPPOSITE PAGE

beyond that is the supreme object of teaching the great Summary of the Law—the love of God and the love of our fellow men.

Life at the settlement is full of dramatic happenings. Almost every day brings forth something so vital that it does not require the pen of an artist to depict. Even Christmas day was not exempt from an incident that, but for the intervention of the settlement, might have had a tragic ending—the broken home. In the cold fog of the early morning came a neighbor, a woman with four small children. They had had no breakfast. Her husband was drunk. She was through with him. She only wanted a “little place” to stay with her four children. Two hours afterwards friend husband appeared on the scene—drunk, it is true, but he said he was only celebrating Christmas. He wanted his wife and children. Quite in the usual fashion they could talk no English, but the Spanish vocabulary of the workers was equal to the liberal use of the words “shame”, “Holy Day,” and “give him another

chance”. In the end they walked off together bearing a basket of provisions.

Naturally not all are family problems, but one other happening is particularly interesting, not only because of the solution but because of the seed planted at that time that may produce abundant fruit in His Kingdom. One Saturday morning while the residents were sitting at breakfast two little Mexican boys, who had for some time been taking part in settlement activities, brought their mother up onto the screened porch which is only separated from the dining room by glass. This woman sat like a statue of grief until breakfast was over. Then she tried to make known her story with the aid of the children. Her husband had abused and beaten her and she wanted protection. The case was too complicated and serious for the limited Spanish of the house, but with the aid of a Mexican neighbor the story was heard and a conspiracy entered into to hide the Mexican mother from her husband for a week and see if it would bring



A MEXICAN MOTHER AND CHILDREN IN LOS ANGELES
The children attend the church school and the classes in Neighborhood House



NEIGHBORHOOD HOUSE

him to his senses. A place was found for her, but she remained only a few days and then was back at Neighborhood House, a statue of dejection and misery. She sat in the kitchen, as that was where she felt the most comfortable—there she sat morning, noon and night. Finally, through a series of diplomatic negotiations, husband and wife were brought together, he promising to be good to her, and she in some way they had instilled sufficient backbone into her so that she said as they walked off together, he actually carrying her suit case, "If he hit me, I hit him." Now this is not exactly what they started out to teach her, but they are still living together. The birth of a girl baby a year later transformed the home into one of the happiest in the city. Our own bishop baptized the baby and one of the boys who brought his mother to the settlement has expressed a desire to be a priest of the Church. He and his brother have both been confirmed.

Until the death of Father de Garmo, as he was affectionately called, the settlement had the benefit of a resident chaplain. His loss has been keenly felt. He laughingly

claimed to have the distinction of being the only living clergyman who had been routed out of his comfortable quarters in the middle of the forenoon to find a funeral procession (only two automobiles in this case) waiting at his door, and a tear-



MR. PERCY J. KNAPP AND "SISTER MARY"

The Neighborhood House in Los Angeles



SALVADOR WHO IS PREPARING FOR COLLEGE AND MARY WHO IS GOING THROUGH HIGH SCHOOL IN SPITE OF HER BLINDNESS

ful social worker asking him to come out in the rain to officiate at a graveside ceremony. There was no need to wait for an answer,—Father de Garmo was busily getting into his great-coat and rubbers. The settlement worker had visited in the home and found the poor little funeral party just starting out to put the body of a beautiful little five-year-old child into the ground without a word of prayer. She asked permission of the mother, guided the mournful procession to Neighborhood House, and Father de Garmo brought the note of comfort and beauty into the poor, poor little funeral. In the chapel, more than a year later, this same mother knelt beside Father de Garmo's lifeless body. Who knows the extent of the influence at work?

Some of the influence of Neighborhood House—in fact a great deal of

it—can be seen in the pictures which accompany this article. The blind Mexican girl who has been aided to drag herself up from a home of the most squalid poverty into high school; a Mexican boy, whom the workers consider a genius, who is preparing to enter college with the aid of a scholarship obtained by one of them; another Mexican boy, who has a beautiful character and all the natural qualities, who wants to be a priest, are only a few instances of the good done by Neighborhood House. These and many more cases testify to the value and importance of the Church's work in one Mexican neighborhood in Los Angeles.



THE SILENT APPEAL



TRANSLATING THE DEWEY SYSTEM OF CATALOGUING INTO CHINESE

Miss Wood stands in the background

ANOTHER BOOK FOR BOONE

By Marian DeC. Ward

IN THE SPIRIT OF MISSIONS two years ago there appeared an article entitled *A Book for Boone*. In response to that article about five hundred books were sent out to Boone University, Wuchang, in Central China, some valuable, some less so, but all betokening an interest in the work that was very encouraging to those who are carrying it on and commanding their enthusiastic thanks. This interest has made possible the further growth of the library and it is now time for a sequel to that article, which we are calling *Another Book For Boone*.

All good things show their life through growth. Boone University is becoming continually better known among institutions of learning in China as the graduates go forth and take prominent places in the new China of today, and it is essential to its wel-

fare as a Christian School that it should be kept up-to-date in the best sense of the word. That the library is a very important part of the University, touching all its departments and making their work more efficient, is self-evident. Since the former article was written the building has been considerably enlarged; Miss Stokes, the original donor of the auditorium, gave the money to extend Stokes Hall, and the Chinese themselves, Boone alumni and their friends, contributed the remainder that was needed, several of the gifts being memorials. One of these is in memory of the father of one of the graduates; another, the Seth Low Memorial, is to be composed entirely of books on China and the East; there is a Margaret C. Shipman room for books given by Chinese students, in appreciation of Miss Shipman's

Another Book for Boöne

kindness and hospitality to them while studying in the United States. Besides these gifts prominent Chinese statesmen and others, including two presidents, have given considerable sums to the building fund.

There is now space for all the books that are necessary and the opportunity for further giving is ours. It is not, however, merely a question of filling shelves. The need is for the best books on specified subjects, some for class work in the University, some for reference and study by those Chinese and foreigners who are specializing along definite lines. The books asked for are carefully listed and the lists can be obtained from the Church Periodical Club, 2 West 47th Street, New York. The general subjects are as follows:—Up-to-date Science in all its departments: Physics, Chemistry, Psychology. Ethics. Economics: Education, Government, History, Biography. Natural Sciences: Astronomy, Geology, Botany, Zoology. Applied Science: Manufacturing, Sanitary, Civil and Mechanical Engineering, Public Health, Domestic Science. Theology, especially, for the general reader. Juvenile books for all ages, notably those attractively illustrated; children's books, including nature books, stories, simple books about other lands and people, etc. There is no fear of too many copies being sent as there are four branch reading rooms and an increasing number of traveling libraries. In the four reading rooms alone there was an aggregate of 72,000 readers last year, and the traveling libraries reach many government schools, industrial plants and other centers.

With these facts before us it is hardly necessary to urge every reader of *THE SPIRIT OF MISSIONS* to send at least one book to Boone or to contribute to the Church Periodical Club enough money to buy one. Books should be sent by mail direct to Boone University Library, Wu-

chang, via Hankow, China. The books on Government, History, Biography, etc., should, of course, uphold high ideals, for Young China is passing through a period of transition and is reaching out to us, as a Christian nation, for help in making of itself a noble and high-minded people. The best is none too good for men and women who are so eager for it and so ready to make the fullest use of it. As Christians we dare not fail them.

But the library does a more far-reaching work than this. Through its library school, the only one in China, Boone University is graduating every year young men trained in the best methods of library work, and these graduates are in demand all over China. Already, after only two years and a half of life for the school, they are at work in the most important educational centers, in Peking at the Chinese Social and Political Science Library, Peking Christian University, Tsing Hua College and the Union Medical College; in Shanghai at the Commercial Press Library, and at the Amoy University Library. The influence which these men can exert is very great and for the sake of China's future it is essential that they should be not only first-class librarians but also strong and earnest Christians, a combination which is found at the Boone Library School. The students specialize in technical subjects in their sophomore year, and some of the best men in Boone College are taking library training, realizing that there is no better way of helping their country. Public libraries in our Western sense were new to China, but the Chinese quickly grasped the idea and understood what an immense power they might become in an educational campaign. By working in conjunction with the Y. M. C. A. lecture bureau and with the recently formed China Education Committee, which includes the most prominent educa-

Another Book for Boone

tors, both Chinese and foreign, and represents various Mission Boards and several American universities, Boone Library is putting every particle of its strength and influence on the right side.

The dean of the Library School is Miss Mary Elizabeth Wood, and her two associates, Mr. Samuel T. Y. Seng and Mr. Thomas S. C. Hu, are both graduates of the New York Public Library School and have degrees from Columbia. With these two men as leaders the library movement in China is bound to be a tremendous power for good in bringing about the changes that are in process there. The changes will come; the direction they take is in the hands of such leaders as these, and our opportunities for helping China are largely found in making their work possible. Money is being given for this purpose; the object of this article, however, is not to ask for money but books. In order to keep in line with the government colleges and other educational institutions Boone Library should have immediately 10,000 new books of the best sort and should then be kept up-to-date by substantial annual additions. The Church Periodical Club will be responsible for the annual up-keep, but in order to supply immediate needs and so to hold the confidence and respect of the Chinese educators the "general public", that vague but important body from which we all hope so much, must be called in to help. At present the library stands well with the leaders of Chinese thought; in library methods it leads the way; but it cannot permanently live on its reputation and for the sake of Christianity in China as well as for the sake of China's contribution to the world we must not let it fall back in the slightest degree.

There is no better way of helping any country to attain its highest civilization than by forming a body of Christian public opinion; there is no

better way of forming such a body than by Christian education; there is no better way of helping Christian education in China than by disseminating the best books, for they are not only the tools of its leaders but they reach very many who might not lend a welcoming ear to spoken words. That is why the books we send, while in many cases containing no word of religion, should be written from a Christian standpoint. Materialism, agnosticism, capitalism, militarism, and other destructive forces have already arrived. To us is given the chance to overcome the evil by sending the good, and every single book will count. That is why at this particular moment the call rings out again,—"Another Book for Boone!"



THE BEAUTIFUL PORTICO OF THE
LIBRARY



THE NIGHT SHELTER FOR THE DESTITUTE OPENED BY THE REVEREND YOSHONICHI SUGIURA OF
THE CHURCH OF THE TRUE LIGHT, TOKYO



SOME OF THE WORKERS AT THE SHELTER

Standing: Right, Mr. Sugiura; left, Mr. Goudo. Seated: Left, Mr. Tanaka, catechist; center, the "Big Tiger"; right, the shipping agent

RELIEF WORK FOR TOKYO'S UNFORTUNATES

By the Reverend Yoshonichi Sugiura

Mr. Sugiura has for years rendered a unique ministry to the most unfortunate element of Tokyo's vast population. Bishop McKim, in sending the following article, says: "Mr. Sugiura has never asked me for any assistance. Neither has he made a public appeal, but his quiet faithful work is now known by many people who do all they can to assist him. Mr. Sugiura was one of the first priests I ordained, nearly thirty years ago, and has had but one pastorate, the Church of the True Light, Tokyo, for which he worked as catechist during the years when he was preparing for the ministry."

OWING to the discharge of laborers from the arsenal and ship building yards this winter, as a result of the Washington Conference, thousands of men were left without employment. More than four thousand, who were homeless and helpless in the very cold winter that we have had, would gather in groups in open places and build small fires which were put out by the police as dangerous. Many were frozen to death in consequence. They sank rapidly in moral degradation as human dregs, and brawls, drunkenness, stealing, and

every other kind of sinful tragedies were to be seen daily. It made one sick with disgust.

Some two years or more ago the Woman's Auxiliary of Trinity Cathedral, Tokyo, opened a day nursery in this district for the children of women who went out as day laborers, and the place has been crowded since then. I made up my mind that this day nursery should be used at night for housing the destitute workmen, and they crowded in as close as they could lie together. But we could care for a very small proportion of the



THE BARBERS WHO GAVE THEIR ONE DAY OF HOLIDAY IN THE MONTH TO THIS PRACTICAL WAY
OF HELPING THE DESTITUTE

Relief Work for Tokyo's Unfortunates

four thousand. When I got into my warm bed at night and compared my condition with theirs I was so unhappy that I could not sleep.

The destitution became so urgent that I consulted with my catechist and Mr. Gondo, a famous ex-criminal who is now an earnest Christian and my best adviser, and we determined to do something to help as many as possible. We tried to arouse the interest of the whole neighborhood and the first to come to our help was the head of the gamblers in this section of the city, who is known as the "Big Tiger". He has great power over hundreds of his followers because of his violent character and also because of his generosity. When he saw what we were doing he asked permission to be one of our active assistants. With his earnest and vigorous help we built a large shed costing about \$2,000, where at least two hundred people could lie close together on the bare ground. The next to help us was a rich shipping agent in the district who gave us most of the mats and bedding needed.

The whole neighborhood became interested and sent in gifts of rice, charcoal and bedding. The building is full every night. We supply them with one meal a day. Partly-worn clothing has also been given. Because of the rough character of our guests we have three policemen on watch every night to prevent fighting.

The number cared for up to the end of February was 3,314. Many of

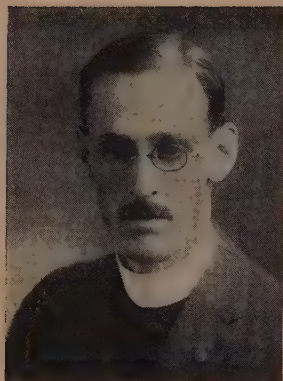
them were very exhausted and so ill that they had to be sent to the Municipal Hospital for the Poor. There has been an average of one death a night in the shed during the winter. We were obliged to refuse lodging to drunkards because of their quarrelsomeness and some of these were frozen to death on the streets nearby.

The barbers of the district showed their keen interest and desire to help by giving their monthly holiday, the seventeenth, to the work of shaving and hair cutting for these poor men. They also gave a bath ticket to each one. A Japanese woman physician is a volunteer helper and examines the children twice a month and gives them medical assistance.

It is interesting to see how this work, which was but a little flame at the beginning has grown into a great fire with volcanic power enough to carry out the work which was only a vision in our prayers a fortnight before. I pray God to send me the means always to overcome every difficulty that meets me daily. My experience is that He gives me more than I ask.

I am going to close this temporary work as soon as the weather is mild enough. As it was in the time of our Lord, thousands of these people came to us with only the desire to fill their stomach with food, but in many others the Seed of Life has been sown through this work and the harvest will surely come.

Mr. Sugiura's ministry centers in a little frame church in the very heart of one of Tokyo's most crowded and unpleasant districts. It was the first church built by Bishop Williams in Tokyo and dates back to 1873. The fabric is worn out, the church is altogether too small. For years Mr. Sugiura has been working patiently for a new building. Land has been secured in a better location and most of the money needed for the erection of a church, parish house and residence, is in hand. Bishop McKim is most anxious that the last years of Mr. Sugiura's ministry should be brightened by the knowledge that the Church has provided a suitable working plant for him and his helpers.



THE REVEREND
E. S. FREEMAN
Honolulu
From California



MRS. NETTIE C.
ALEXANDER
Dominican Republic
From Louisiana



MAURICE E. VOTAW
Shanghai
From Missouri



RUTH BURNSIDE, U.T.O.
Tokyo
From Washington



ALLEINE E. DOGGETT,
U.T.O.
Cuba
From South Carolina



HELEN ROSS LADE
Tokyo
From Ontario



RUTH MAY WHENT
Kyoto
From Pennsylvania



THE REVEREND
W. H. WEIGEL
Shanghai
From Pennsylvania



EDITH L. FOOTE, U.T.O.
Kyoto
From Washington

RECRUITS FOR THE FIELD

OF the recruits we present this month one is going to Cuba, one to the Dominican Republic, one to Honolulu, two to Kyoto, two to Shanghai and two to Tokyo.

Cuba: Miss Alleine E. Doggett comes from Spartanburg, South Carolina, where her father is a professor in Clemson College. She has taught in Fairfax Hall at Basic, Virginia, and in a girls' camp. She has specialized in nature study. She is teaching in the Cathedral School.

Dominican Republic: Mrs. Nettie C. Alexander has gone to teach in the school for the children of American residents in the city of Santo Domingo. Through some years' residence in Cuba she is acclimated to a semi-tropical climate and has acquired fluency in Spanish. She comes from the mission of the Ascension, Lafayette, Louisiana.

Honolulu: The Reverend E. S. Freeman was the vicar of the Church of the Holy Saviour, Santa Clara, California. He has studied at the University of California and is a graduate of the Divinity School of the Pacific. During the war he served in the Medical Corps both in this country and in France. He has taken charge of the Church of the Epiphany, Kaimuki, and Saint Mary's, Moiliili.

Kyoto: Miss Edith L. Foote will assist in the business office of the bishop. During the war she filled an important position in the government service in Washington. She is a member of the Church of the Epiphany in that city and an officer in the Woman's Auxiliary of the parish.

Miss Ruth May Whent was born in England and came to this country as a child. She was formerly

a member of Saint Barnabas's Church, Irvington, New York. Afterward she entered the training school for nurses at the Pennsylvania Hospital. She is also a graduate of the Philadelphia Deaconess House.

Shanghai: Mr. Maurice E. Votaw, who goes to join the staff at Saint John's University, was a member of Calvary parish, Columbia, Missouri, where he was director of the chapter of the Brotherhood of Saint Andrew. Besides teaching English literature, Mr. Votaw hopes to be of assistance in Saint John's new School of Journalism as he is experienced in newspaper work.

The Reverend W. H. Weigel has gone to strengthen the evangelistic force in the same district. He was formerly a missionary in China under the Presbyterian Board and is acquainted with the language. Becoming convinced that he could best serve under our Church he entered the Virginia Theological Seminary and was ordained by Bishop Brown.

Tokyo: Miss Ruth Birnside will assist Bishop McKim in secretarial work. She is a member of Saint Matthew's parish, Bladensburg, Maryland, in the diocese of Washington. During the war she served with the Red Cross in France. Since then she has been engaged in Civil Service work in the Bureau of the Census.

Miss Helen Ross Lade is a native of Ontario. She is a Presbyterian, but while taking a nursing course at the Massachusetts General Hospital she attended Trinity Church in Boston and became interested in the missions of our Church. In addition to being a graduate nurse she is very efficient in office work. As Dr. Teusler needed a nurse with secretarial training she will assist him at Saint Luke's Hospital in Tokyo.

THE BETTICHER MEMORIAL BIRTHDAY BOX

By the Reverend Wolcott Cutler



THE idea of making a birthday box in the form of a mission station sprang from reading the material of the Church School Service League on the Birthday Thank Offering for children. Because the Reverend Charles Eugene Betticher had been identified with Calvary parish, New York, both as a communicant for several years and as a most welcome speaker to our children annually, it also seemed fitting that a new birthday box should be given and dedicated to his memory.

Our first thought was of a bell tower and bell such as had stood on the church at Fairbanks in Alaska, where Mr. Betticher officiated for so many years.

When this proved for various reasons impracticable, we designed a box in the shape of a cruciform church, suggestive of any well-built mission chapel. On two of the gables are dull gold crosses and in the top of its unfinished central tower is the hidden slit through which the offerings of the children are dropped whenever birthdays occur in the Sunday School.

For years it has been our custom to stand a birthday box every Sunday in the year on the litany desk during the opening service of Sunday School. Then, after the presentation of the children's regular offerings, the superintendent comes to the steps above the litany desk and asks that any member of the Sunday School who has recently had a birthday make the usual offering, and while the children or persons kneel, a birthday prayer, composed for use at Calvary, is said over them. The teachers, as well as the children, the organist and even the rector, at Calvary, are in the habit of thus kneeling to present their annual offerings in our birthday box.

On the anniversary of Mr. Betticher's burial from Calvary Church, Dr. John W. Wood visited an opening session of the Sunday School and, with the aid of a large map of Alaska hung across the chancel, portrayed vividly to the children the outstanding features of Mr. Betticher's life and work for that distant part of the United States. The new memorial box was then carried to the superintendent after the presentation of the alms at the altar, and the prayer of dedication was said while the school stood.

We believe in this rather elaborately constructed birthday box for very much the same reason that we loved and believed in Mr. Betticher's approach to children. Both help to make human and picturesque the call to those in favored communities to erect churches in the wilderness and bear the glad news of Christ's love to distant lands.

OUR LETTER BOX

Intimate and Informal Messages from the Field

One of the young women sent to China last autumn for the staff at Saint James' Hospital, Anking, who is now hard at work in the Language School in Nanking, writes:

MANY times I have wished that you could see how happy we are and how grateful we are to have been allowed to come to China.

China is much more wonderful than I had ever dreamed it could be. It is a beautiful country with fascinating people and is just brimming over with opportunities for service. I must admit that before I left home, I was not quite sure just what reaction the Chinese people would have on me, for my experience with them was limited by a few short calls on a laundryman in Boston, and, therefore, you can realize how happy I am to find that the Chinese people are most attractive and arouse a feeling absolutely opposite to that of aversion.

It did not take many minutes of our week's visit at Anking to make us more than glad that we have been stationed there. We are looking forward eagerly to the time when we really start in with our work as real missionaries.

Just now we both feel that it takes quite a bit of optimism to think that we shall ever be able to talk with enough fluency to teach. The language is fascinating though and we do like it. This year at the language school is invaluable. It is wonderful to be able to study with such fine teachers and in such an inspiring atmosphere.

At present the New Year evangelistic services are being held all over the city. The yard of Saint Paul's Church is gay with lanterns and all

the workers there are having a busy time. From all accounts the services are well attended and much splendid work is being done.

* * *

In the summer of 1920 a Churchwoman, who is an experienced teacher, asked the Department of Missions whether there would be any possibility of her lending a hand in mission schools abroad in the event of her taking a sabbatical year from her home work. In this case it was not difficult to discover places where valuable service could be rendered. Now that the year has come to an end, this enterprising Churchwoman writes:

INDEED as you prophesied, it has been a marvellous year. First I spent three months in Japan where, through the good offices of Deaconess Knapp, I had a chance to do a little work in Miss Tsuda's School as well as in the Tokyo Christian College. Then I went to Shanghai and travelled up the Yangtse, seeing all the time the fine work of the American Church missionaries and experiencing their boundless hospitality and friendliness. As you know I was scheduled for the spring term at Saint Hilda's, Wuchang, and there I found a goodly program of classes in English and history, ready and waiting for me. Chinese girls of the Saint Hilda's type are a stimulating audience. I am afraid I shall feel the change when I get back next September to the divided attention of our American children. And then the Chinese girls are such good actors. In the English classes we dramatized some famous historical scenes, and then a Sunday afternoon Bible class used to act Bible stories in Chinese on an open outdoor stage

Our Letter Box

for the village women and children. I don't know which was most interesting, actors or audience. Please let me thank you, most heartily for your kindness in making this wonderful year possible for me.

One of our missionaries in Japan, writes:

I WAS down in town with my little girl the other day, and we got on the car to go home. I paid my fare to the top of the hill, as it costs two *sen* more to go clear to our gate, and asked for the necessary transfers. The conductor looked at me a minute and smiled and then said, "Your name is Smith, isn't it? And you live in Shimo Ishibikicho, don't you?" I said I did. He smiled again and said, "Here, it's hot today, you had better ride clear home." And he punched my transfer so as to take us all the way home. It was only a little thing, but it makes one's heart feel a little warmer toward these simple working people that are so kind.

And the other night I came to the station at Daishoii to take the 10:20 train for home, all tired out, and debated as to whether I would not make the mission pay for a second-class ticket for me to go home on this once. But I decided that I was no more tired than many another, so I went into the station on my third-class ticket. I had just stepped onto the platform of the third-class car when the guard came along. He was one who is always friendly, and when he saw me he said, "Come on up here into the second-class, there is plenty of room. Go in there and lie down." I did. I went in and lay down and slept all the way home, an hour and a half, and you can be sure I was thankful to that guard.

The kindness of these people as we are getting ready to go away is just embarrassing in some cases. And it makes me wonder what we have done

in this three years that we have been here to deserve all this. But it makes one feel a love for the people and the work that makes all one's toil and even the discouragements look small.

Bishop Rowe, writing at the end of February to a friend in this country, says:

I LEAVE shortly for Chitina and Kennicott. Then about March 5th I leave Chitina for Gulkana where I expect to connect with my dogs and "mush" to Tanana Crossing. I expect the travel to be hard as there is no trail—there being no travel that way. I am not sure that I can endure, but will try.

While at Nenana, I hope to get work started on the new building we absolutely must erect this year for Saint Mark's School, to replace the original building now worn out and dangerous. This has to be done, and yet I do not know where the money is to come from. I am afraid we cannot, in these days, replace the old building, which houses some thirty children, for less than \$10,000.

I am hoping to return by the same route and arrive in Cordova early in April. While on this journey, you cannot reach me by letter or wire, but Cordova will be my address until April.

Miss Mary W. McKenzie of Cape Mount, Liberia, writes of a recent journey into the interior with Miss Lois Ford:

WE were received everywhere very graciously, but it is appalling how strong Mohammedanism is throughout this section. How I wish we could have workers enough to put stations all through Liberia before the mosque gets ahead of us. Everywhere they want schools. I was given two girls with a promise of more next year—and we could have had almost any number of boys if we could only care for them.

NEWS AND NOTES

OUR cover this month shows a busy scene outside the river gate of Changteh, the interesting Chinese city described by the Reverend C. H. Horner on page 307 of this issue.



WE would call our readers' attention to the beautiful picture of our late Presiding Bishop which we are using as the frontispiece of this issue. It was taken a few years ago during one of Bishop Tuttle's visits to his boyhood home in the little village of Ashland, in the Catskill mountains, and has never before been published. For the opportunity of using it we are indebted to the kindness of the Reverend Pierre McDonald Bleecker, who spent eight years in Utah as one of Bishop Tuttle's clergy in the early days and is now rector of Trinity Church, Ashland, where Bishop Tuttle went to Sunday School.



THE Niobrara Convocation, which is the great gathering of our Indians in South Dakota, will take place this year at Whitehorse on the Cheyenne Reservation, August 17-18-19-20. The annual sessions of the organizations for men, women and young people among the Dakotas will be held in connection with the services of the Convocation. It is expected that there will be a large number of Indians present. The nearest railway station is Timber Lake on the Milwaukee and Saint Paul Railway. Those visitors who have been privileged to attend in past years have found this gathering intensely interesting.



THE Church League Club, at 130 East 57th St., New York, is making a special announcement which is of great interest to all women most closely connected with the Church. Until July first the initiation fees of

ten dollars will be waived for the benefit of the wives and daughters of the clergy, deaconesses, and missionaries, making it possible for them to become full members of the club by the payment of five dollars on application for membership, and five dollars in July, 1923. Already this offer is meeting with a quick response, and the club is proving of real value to our out-of-town Churchwomen.

Attractive rooms are to be had for twelve and fifteen dollars a week or two dollars and a half a day, with a slight advance in price for non-members. Numerous entertainments and lectures have brought together a large number of Churchwomen, who are enthusiastic in their praise of the Club, which at present is the only one of its kind in the country.

The regular dues of ten dollars a year with initiation fee of ten dollars, will be resumed July first and it is hoped that all who are eligible will take advantage of this special offer and join before the time has expired.

Applications for membership may be sent to Mrs. Caleb R. Stetson, chairman of the membership committee, Murray Hill Hotel, Park Avenue, New York City.



IN February of this year the first member of the Ainu race to be admitted to the diaconate was ordained by the Bishop of South Tokyo. The ordination took place in Sapporo, Hokkaido, in the northern part of Japan. The Ainus are the old aboriginal race of Japan, among whom Archdeacon Bachellor, of the English Church, has worked for nearly fifty years. The *Japan Advertiser*, in giving an account of a service at which the newly-ordained deacon preached, says: "The attitude of the Japanese

News and Notes

to the Ainu is sometimes criticised. It is not always above criticism. It is therefore a pleasure to record the fact that on this occasion a body of educated Japanese listened with pleasure to instruction from an Ainu deacon."

✱

THE report recently printed in one of the Church papers that the Sheltering Arms Hospital at Hansford, West Virginia, was to be abandoned, was misleading. The hospital is to be removed to the city of Charles Town. A new building will be erected known as the Sheltering Arms Memorial Hospital.

✱

PROGRESS is the order of the day in our work in Hunan, China. In a year ninety catechumens have been added to the classes preparing for baptism in Changsha and Changteh. All schools are growing. Seven hundred boys and girls are under our care in the two cities with plans under way for at least one additional school at Changteh. This city may be considered the educational center of twenty-eight counties with fully 7,000,000 people. (See page 307.)

✱

IN order to increase the number of Japanese young men entering the teaching profession, Dr. Reifsnider of Saint Paul's University, Tokyo, plans to offer in 1923 three scholarships at the Tokyo Higher Normal School for Christian graduates of the Middle Department of Saint Paul's. The Normal School course is four years. If Dr. Reifsnider is successful in securing the three scholarships and the three graduates for 1923, he will plan to offer two scholarships for 1924 and one scholarship for each year thereafter. The holders of the scholarships will live in the Middle School dormitories of Saint Paul's and will assist in the Christian work going on there. Then when they have completed their course at the Normal

School, they will, under the agreement with Saint Paul's, give a certain number of years to teaching in the school. Dr. Reifsnider wonders whether there is anyone who would like to help him carry one or more of these scholarships. Further information may be obtained from the Department of Missions, 281 Fourth Avenue, New York.

✱

ONE Sunday this spring the Reverend Arthur M. Sherman of Wuchang told the story of the Church's work in China at Saint John's Church, Georgetown, D. C. A recent note from the rector tells of three women who came to him after the service, each of whom said in substance: "I really meant to get some new clothes for Easter, but after that appeal of Mr. Sherman I am going to put the money in the Easter offering for general missions instead."

"If something of that spirit," Mr. Sherman comments, "would grip our people generally we wouldn't be facing the situation we are facing today. Such sacrifice wouldn't be needed if each one would do his share, but the people who make the sacrifice won't lack a blessing."

✱

DEACONESS THAYER, writing on January 3rd, sends the Department of Missions \$102 as the Christmas offering of the Indians at Saint John's-in-the-Wilderness, Allakaket, Alaska. If every congregation did as much proportionately as these Indians living amid the rigors of Arctic Alaska, there would be no deficit to trouble the National Council.

✱

IT is not generally known that Oklahoma has a larger Indian population than any other state. The 117,000 Indians in Oklahoma are divided into thirty-three tribes, speaking thirty-one different dialects, and they total one-third of the entire Indian population of the United States.

News and Notes

BY the death of the Right Reverend Gershon Mott Williams, D.D., the bishop-in-charge of our churches in Europe, which occurred in the American Hospital at Neuilly on April 13th, the Church lost one of her most learned, devoted and unselfish sons. Until he resigned the see of Marquette seven years ago on account of ill health, all Dr. Williams's service had been given in Wisconsin and Michigan. He served for some time on the Board of Missions, the precursor of the National Council, and was a delegate to the World Conference on Faith and Order in 1914. During the war Bishop Williams gave unsparingly of his strength and of his private means to the distressed in Europe. He will long be remembered by those to whom he gave comfort and succor in the days when darkness seemed to cover the earth. Among those who served their country well, his will not be the least honored name.

A SUBSTANTIAL increase of the permanent fund was announced to the trustees of the Church Building Fund at the Annual Meeting of the Commission, in the donation of securities of the market value of \$42,250 to found the "Margaret Locke Erwin Holt Memorial Fund."

WE have still a few copies of the picture of Bishop Tuttle which was used on the cover of the General Convention Number (November, 1922) of THE SPIRIT OF MISSIONS. They are of a soft brown tint, printed on heavy sepia paper, well packed for mailing. Many people regard this as the best portrait in existence of the late Presiding Bishop and we are sure that some who read this note will be glad to avail themselves of the opportunity to procure such a good likeness. The price is twenty-five cents, postage paid. Order from THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York,

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Deaconess Harriet Bedell.
Dr. Grafton Burke and Mrs. Burke.
The Rev. J. A. Chapman, D.D.
The Rev. W. A. Thomas (in Calif.).

CHINA

The Rev. C. F. Howe.
The Rev. F. E. Lund.
The Rev. Y. Y. Tsu.
Dr. Claude M. Lee.
Mr. W. F. M. Borrmann.

Dr. Theodore Bliss.
Mr. B. W. Lanphear and Mr. R. A. Watts.
Miss A. Brown.
Mr. C. F. Remer.
Deaconess Julia A. Clark (Province 8).
Deaconess Stewart.
Miss M. A. Bremer.
Deaconess Theodora L. Paine.
Dr. Harry B. Taylor.
Prof. F. A. Gray.

CUBA

The Rev. A. L. Proseus.

JAPAN

The Rev. R. W. Andrews and Mrs. Andrews.
The Rev. J. A. Welbourn.
Miss B. R. Babcock.

LIBERIA

Mr. E. H. Robison.

LATIN AMERICA

Bishop Hulse.

NEGRO

Archdeacon Russell.

PHILIPPINE ISLANDS

Mrs. Mosher.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

SHOWING NEW YORK TO NEW YORKERS

ALL day long for the last weeks in March and the first in April a continual crowd gathered before one of the large windows of the Church Missions House. Classes were sent by the Russell Sage Foundation, the Y. W. C. A. and the Charity Foundation to study it, and interesting inquiries were made by all sorts of persons.

New York, the polyglot city of the world, was thus exhibited in the window to New Yorkers and also to the Churchmen who go in and out of the Church Missions House. A great map of the city was on the center showing, by a color scheme, the location of ten selected racial groups and the location of all our Episcopal Churches. Thus it could be seen at a glance that a particular parish is surrounded by large numbers of, for example, Armenians and Italians, while another is in the heart of a Czechoslovak section. Above the map were painted pictures of ten men in national costume, in sizes varying in accordance with their proportion to the total population, from an Italian a foot tall down to an Armenian of about half an inch. About the map were a few explanatory charts and placards, while strung across above were the American flag and forty little flags of all nations. Hanging below these was a picture of the Cathedral of Saint John the Divine, as it will be when completed, symbolic of the Church. Strewn on the floor were copies of *Foreigners or Friends*, the hand-book of the Division. Two placards in the front of the window contained the following:

WHAT THE CHURCH CAN DO FOR THE FOREIGN-BORN

- Furnish fellowship with better Americans.
- Preserve native religious interest.
- Coöperate with their Churches.
- Minister to their religious needs.
- Conserve family ideals.

WHAT THE FOREIGN-BORN CAN DO FOR THE CHURCH

- Enlarge outlook.
- Enrich life.
- Vitalize organizations.
- Establish spirit of service.
- Develop Christian brotherhood.

WHAT THE FOREIGN-BORN CAN GIVE AMERICA

- The pioneer spirit.
- Spiritual values.
- Family ideals.
- Artistic appreciation.
- The spirit of democracy.
- Patriotism.
- Courtesy.
- New blood.

WHAT AMERICA CAN GIVE THE FOREIGN-BORN

- Justice.
- Fellowship.
- Opportunity

The object of the window was not mere advertisement, but to teach a definite lesson and to arouse action in those who grasped the lesson.

FIELD DEPARTMENT

THE REVEREND R. BLAND MITCHELL, EXECUTIVE SECRETARY

IT CAN BE DONE!

A Successful Experiment in Inter-Parochial Group Study on "The Program Presented"

By Edith D. Johnston

Executive Secretary, Diocese of Georgia

THROUGH the co-operation of the Woman's Auxiliary, the Nation-Wide Campaign Department of the diocese of Georgia successfully conducted eleven discussion groups and one normal class inter-parochially in the four parishes of Savannah, Christ Church, Saint John's, Saint Paul's and Saint Michael and All Angels' during Lent, culminating with a conference of all the groups held Monday evening in Holy Week, at Saint Paul's Church, which we made the center of the plan, the bishop acting as chairman of the conference.

Suggestion From Woman's Auxiliary: The idea was first presented to us in Savannah by the diocesan educational secretary of the Woman's Auxiliary, who suggested that the Auxiliary conduct inter-parochial neighborhood groups during Lent. The suggestion was lying dormant, so the Nation-Wide Campaign Department took the matter up with the district vice president of the Auxiliary, requesting her to call on the branch presidents to help promote a plan whereby both men and women could be enrolled in inter-parochial groups for the study of the Church's Program, using *The Program Presented* as the text book.

Committee Plans Details: In response to the request, the district vice president immediately called a meeting of the five branch presidents and the executive secretary of the department, and the plan was put before them for discussion. We decided that the first thing to do was to enlist the interest of the four rectors, and following this to ask assistance from the presidents of the other women's organizations. The next step was to find leaders, and a list was made of possible leaders, both men and women, in the four parishes. The members of the committee were then asked to gain the consent of these persons to accept the task of leadership.

A second meeting was held to hear reports, and at this meeting when we learned that the clergy were with us and that we had a sufficient number of leaders promised, we felt greatly encouraged to launch the plan. We arranged all the details of registration, etc., so that there would be concerted action in the four parishes.

Registration Sunday: The Sunday before Ash Wednesday was made "Registration Sunday", but a notice was given out from the four chancels, on the preceding Sunday, stating that opportunity was to be offered on the

Field Department

next Sunday for both men and women to register in groups to study the Program of the Church during Lent.

On Registration Sunday, the parish committee, consisting of the branch president and her assistants, was provided with a diagram of the classes, where they were to be held, the day and the time; twenty or thirty copies of the text book, and registration cards which had printed at the top the name of the parish and blank spaces to be filled in for the class selected.

That afternoon the committee met, and went over the cards separating them and distributing them to the various classes. To our disappointment we found we had a total registration of only ninety-five from the four parishes.

Normal Class: In the meantime we had started our normal class to train the leaders in the discussion method. We had held one meeting before Registration Sunday, when the leader of the normal class lectured on *Methods*; and on the Monday following Registration Sunday a *demonstration class* was held on the first chapter of the text book—at this meeting we “delivered the group to the leader”, by handing each leader a list of his or her group, and telling them to go to work; and beginning the day after Ash Wednesday “we delivered the leaders to the groups”.

We kept the list of leaders a secret until the day of the first meeting of each group. This was done to keep personality out of the plan entirely, so that people would register for the class that suited their convenience, and not because of the personal attractiveness of the leader. This proved a wise decision, for some groups were very much larger than others, but we knew that it was purely accidental and the name of the leader had nothing to do with this condition. Only in two instances did we assign

leaders to groups in their own parishes, our aim being to make the plan inter-parochial, and this proved a very happy idea. We asked people to register for classes nearest where they lived rather than for one in their own parish, and while all did not respond to this suggestion who could, a great many did.

The normal class continued to meet weekly, the leaders discussing the lesson together before going to their groups, and it was here that we saw the beginning of results.

Work of Leaders: Too much cannot be said in praise of the splendid leaders, who, by their courage, enthusiasm and above all by their faith, carried the plan to a successful conclusion. None of them had ever led a discussion group and when we look back to those first days, we wonder at these courageous men and women, our “venture of faith”, in dropping down on a proposition such as they had never tackled before. One or two were ready to drop out after the first lesson, but when this was apparent we quickly got in touch with a member of that group, and by taking back to the leader a good criticism of his or her leadership, we provided the necessary “boost” for a continuance of the office. The leaders literally drank in eagerly every suggestion and every bit of information we gave them, and showed great initiative in planning the programs for their meetings.

Intercessors: We did not try to do our work without spiritual force, for when we first started we asked four women, one from each parish, to be our intercessors, and we knew their quiet work helped us, for we felt from the beginning that God was blessing our endeavors.

Corporate Communion and Thank-Offering: Early in our normal class

Field Department

meetings we began to plan for a corporate Communion of all of the groups, and we decided to have a thank-offering for the Church's Program. We set Sunday, March eighteenth, for our corporate Communion, and decided that at that time we would present our thank-offering. The leaders were asked to put before their groups the question, "Should the thank-offering be devoted to the Budget or the Priorities?" We did this more as an educational move than from any desire to have a large offering. At the normal class meeting before our corporate Communion, the vote was brought in from each group by their leaders and we had a most exciting few minutes, the result being eight votes for the Budget and four for the Priorities, the normal class casting one vote.

Sunday morning, March eighteenth, was dark and cloudy, but the attendance at the early celebration held at Saint Paul's was truly wonderful. Out of a total registration of 208, the first registration having thus increased, we had, we are sure, in the neighborhood of 140. Those of us who had attended General Convention were reminded of the corporate Communion for the presentation of the United Thank-Offering, for while we did not have a crowded church as at that service, we knew that nearly everyone present was a member of a group, and that we were meeting at the Lord's Table as a corporate body of members vitally interested in the Church's Mission.

The following evening, at the normal class, the man leader we had elected to be the custodian of the thank-offering, made his report. He had been given strict injunctions to make known to no one the amount of the offering, and he kept his word. The amount taken in at the service was \$70.60, and this was later increased to \$80.10. We felt highly gratified with this amount, for while

it was not tremendous it represented a deep interest, and as the request for an extra offering came just before Easter, naturally we felt we could not expect too large an amount.

According to the division of funds of the diocese by percentages, \$36.70 will go to the diocesan budget, and \$43.40 to the general Church budget.

The Conference: And now the climax to the plan—our general conference of all the groups. The corporate Communion had prepared us for the intense interest that had been aroused, but when we opened our conference we saw before us a solid mass of people in the south center aisle of Saint Paul's Church, composed of group members—our goal was a hundred percent, and it is certain that we had ninety percent. In addition there must have been one hundred other members of the church present as interested listeners.

Our beloved Bishop Reese was with us as chairman and was the life of the conference, for his ready wit and ability to create a spirit of friendliness and informality carried the program through to a high pitch of enthusiasm.

A short service preceded the conference—the regular evening Holy Week service of the singing of *The Story of the Cross*—and this was a beautiful preparation for the conference.

Our program opened with the Nation-wide Campaign hymn "Christ for the World we Sing", and this was followed by a reading from St. Luke's Gospel, the parable of the sower, and appropriate prayers, including the group prayer used by all groups throughout the course—*O Zion Haste*, was then sung, and after this we had the roll call of the groups, the leader answering stating the number in his or her group, and the percentage of attendance—The total percentage was announced at the end of the roll call. and this was seventy-six per cent.

Field Department

The program called for a general discussion on *What the Course Has Meant to Me*. The following are quotations from the contributions made:

A man: It has been one of the finest things ever put over in Savannah. It has been a revelation to me, and has shown me the possibility of the work that can be done in Savannah.

A woman: No one knows what it has done for me. I have lived my three-score years and ten, was born, baptized and raised in the Episcopal Church—have been a member of the Woman's Auxiliary for many years, but was never taught the Church's work just in this way, and I wish to say that no one can ever get too old to learn.

A woman: As a leader of one of the groups it has done a great deal for me. It has helped me to realize my possibilities as a Christian worker. I received a great deal of information. I think from lack of information one fails to realize one's possibilities. I hope we will all be ready, and I know we will all certainly enjoy next year's work, because it has been an inspiration for us all to do more. I have realized the joy of Christian service.

A man: Whatever has been done in this work has been accomplished by the women. Their earnestness and determination have been a revelation to every male member of the groups. I have learned more about the Church's work during these past six weeks than in all the rest of my life in Savannah. I hope to be of service to this kind of work in the future and to feel that I am a part of it. I have never known what the study of the Church meant before and I have attended a number of meetings and have always gone to Church on Sundays. I believe if we could only reach the men as well as the women there would be no limit to the amount of work and real good that could be accomplished.

A woman: It seems to me that one of the greatest values of the whole plan is the inter-parochial idea that has been carried out. As a member of Christ Church I have enjoyed so much meeting with the women of Saint John's Church. There have been several other members of Christ Church in this group, and I am sure they have enjoyed it as much as I have.

A woman: I think it would be a good idea if some of those present who have not been members of a group would form neighborhood groups, meeting informally in the early summer to study "The Program Presented."

A woman: I would like to say that I have greatly benefited by these Discussion Groups, and already this work is bearing fruit and is offering to help others who as yet are ignorant as to the Church's work. It ought to be an inspiration to other men and women to come in and help with this great work that we have been trying to put over.

At the conclusion of the discussion, a letter was read from the Executive Secretary of the Field Department, The Rev. R. Bland Mitchell, who in a most appreciative way expressed his interest and enthusiasm in the whole plan as promoted in Savannah.

The hymn *Lord speak to me that I may speak* introduced the five-minute talks made by the laity, two men and two women alternating, on the following subjects: *Unity of the Parish*, explained by the large organization chart; *Information and Education*; *Stewardship*; and *Sources of Power*, which were all well handled in the almost impossible limit of time.

Standing Behind the Program was the subject of the closing talk by Bishop Reese, who in an inspiring address told of impelling diocesan needs, imperative needs of the whole Church, and some of the heart-rending appeals that the National Council has to face, and almost inevitably has to turn down for lack of financial resources. In drawing his address to a close he spoke of the unfortunate influence abroad in the Church, urging his people whom he called "my friends, my parishioners", not to be alarmed by the intellectuals, but to remain steadfast in the faith, and with great force and conviction called attention to the fact that those throughout the ages who have carried on the Church's task have been able to do it only through the power given them by our Lord and Saviour Jesus Christ. The singing of the hymn *Jesus shall reign where'er the sun*, with prayers and the benediction, brought this wonderful conference to an end.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

BILLY SUNDAY is reported to have said, "If the Episcopal Church ever wakes up, watch it!"

There is evidence that the Church is waking up in response to the very disappointing statement of the treasurer for the year 1922, in which he showed that the receipts would be nearly \$400,000 less than the expenses.

The National Council started action by making a drastic cut in expenses and issuing a ringing call to the Church to renewed efforts in order that the missionary work might be extended rather than reduced.

The response was immediate, although unfortunately not yet general. The diocese of Virginia, by a special effort, raised nearly \$24,000 on account of its 1922 quota, and now holds, with West Virginia and Porto Rico, the position of honor, each having paid 100 per cent on the quota for the three years.

Many individuals have made generous supplementary contributions ranging from \$5.00 to \$2,000.

The diocese of Missouri has formed a special committee of laymen under the leadership of Mr. V. L. Price, Regional Director of Publicity in the Liberty Loan drives, and this committee has pledged itself to unremitting effort to raise the full 1923 quota of the diocese by May fifteenth. Pittsburgh is having a big dinner on May tenth, to bring the situation before its laymen. Many other dioceses have taken steps to make good their share of last year's deficit, some by special collections, some by direct appeals to individuals or "dollar a communicant" campaigns.

The diocese of Colorado has sent in a check for \$600 to make good its share of last year's bills. This money was made available by the abandonment of some advance work which the diocese voted to defer, believing that it was their first duty to meet their share of the general Church's obligations.

Bishop Bennett, of Duluth, writes that he is quite confident that the diocese will be able to make a supplementary offering sufficient to meet its share of the expenses.

The missionary districts of Salina and Oklahoma gladly accept their obligation and will endeavor to send in the amount as soon as possible.

Bishop Tucker of Southern Virginia has sent a personal letter to seven thousand communicants in that diocese urging them to make a supplementary offering to bring the contributions of that diocese for 1922 up to their former record. It is quite evident that this diocese is not satisfied with its record of overpaying its quota for 1920 and 1921 but desires to make its 1922 record equally good.

The parish of Saint Martin's in Providence, diocese of Rhode Island, had long been making plans for a new parish house and had decided to devote the Easter Offering to the building fund. Upon learning through their bishop of the results of last year, they decided to devote their Easter Offering to apply on the 1922 quota instead of putting it into the building fund. The offering was considerably over a thousand dollars.

Up to April ninth, there had been received from all sources over \$83,000 to make good the loss of last year.

ANNUAL CONFERENCE OF EDUCATIONAL EXECUTIVES AT OMAHA, NEBRASKA

EIGHTY-SIX men and women, each a leader in education and representing a diocese or missionary district, met in Omaha April 12th to make plans for the educational work of the Church. It was the most successful educational conference ever held by the Department of Religious Education.

The Reverend Thomas Casady, assisted by other parishes, was the host. The delegates were entertained in private homes and the breakfasts and lunches were served in the parish house by ladies from the various parishes.

The extension of the Sunday School's usefulness by the initiation of weekday sessions in coöperation with the public schools; the assertion of the necessity of provincial organization for the advancement of education; the organization of a national association of accredited Church school teachers, and a definite statement that membership in the Church does not shackle religious thought, were discussed and resolutions unanimously adopted.

Resolution on Extension of Sunday Schools: The primary educational task of the Church is the training of the oncoming generation in Christian Faith and life as the Church has received the same from her Divine Master, and under the guidance of the Holy Spirit. The ordinary Sunday School today does not offer the opportunity to do this adequately. Trained leaders are too seldom found. Time is lacking, both for sufficient instruction and for training in life and worship. The future of the School we feel lies, however, not in its suppression, nor indifference to it, but in the widening of its opportunity and the extension of its usefulness by making it a Church School with its weekday sessions for intensive instructions and for expression, and its Sunday session in which the major stress shall lie, not as so often now upon filling the mind, as in training in the worship of God in and through Jesus Christ. We would go on record as pointing this way as a path to a future of great usefulness in which the Sunday School renewed, revived, reformed, shall be an ever-growing power in the Church.

Resolution That the Church Does Not Shackle Thought: We recognize with gratitude the spontaneous turning of youth toward the Church. We believe that this movement is a challenge to the Church and especially to the clergy. The widespread feeling that the Church restricts the mind and prevents real freedom in facing those problems is due to a confusion of thought. We need at the outset to recognize and bring the young people to recognize, that the Church's documents and official teachings do not hamper their spirit of honest search for truth, nor the desire to get a larger vision of it, and that the narrower position which ignores the fruit of modern knowledge and the results of scientific research is not the position of this Church.

It should be remembered that this freedom does not permit the denial of the Articles of Christian Faith as contained in the Apostles' Creed.

It should be remembered that this freedom does not permit the denial of the Christian to understand and interpret these Articles in the light of modern knowledge.

The appeal for men and women who can and will teach our Church youth the meaning of this kind of freedom, both by the spoken and written word, is one to which immediate heed should be given. The freedom for which this Church stands is freedom in the Truth. The Truth as this Church hath received the same from her Master can always be vindicated to the sober sense and the conscience of sincere searchers for truth.

We particularly commend the appeal of the address that teachers and preachers should make every effort to reveal to youth the Church as she really is, as a place where men and women are encouraged to think freely and are never shackled in their thinking, so long as they are sincere seekers after God, and so order their lives as those who must be about their Master's business.

A full report of this Conference may be secured in *The Leader* for May, the monthly publication of the Department of Religious Education.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY



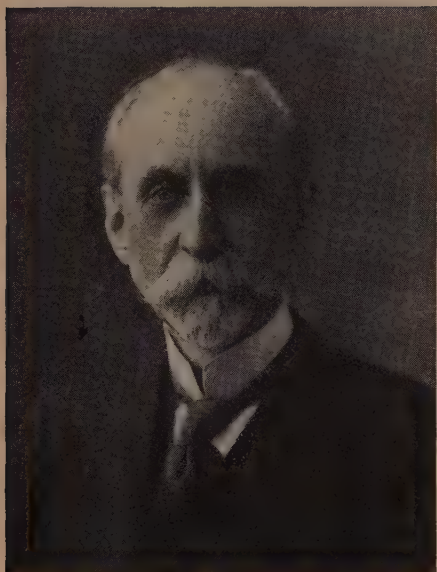
MOUNT VERNON, THE NATION'S MOST HALLOWED SHRINE

THIRD NATIONAL CONFERENCE OF SOCIAL SERVICE WORKERS OF THE EPISCOPAL CHURCH

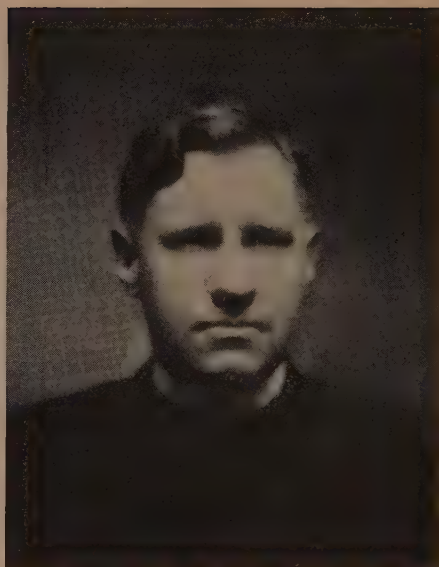
THE Third National Conference of Social Service Workers of the Episcopal Church will be held in Washington, D. C., beginning Tuesday, May 22nd, and running through Friday, May 25th. The National Conference of Social Work, probably the greatest conference on this subject held in the world, celebrates its fiftieth anniversary this year. It begins May 16th and ends on the 23rd. Whitsunday, May 20th, is given up by the conference particularly to the subject *The Church and Social Work*. Our own Church is planning to have a corporate Communion on that Sunday morning and to have a special preacher for the later service. In the evening the sub-

ject will be *The Opportunity and Task of the Church in View of the Facts and the Experience Which Social Work Now Presents*. Dr. Shailer Matthews of Chicago will speak.

Our own conference starts on Tuesday afternoon, May 22nd, with an automobile excursion down the Potomac to Mt. Vernon and back. The country at this time of the year is very beautiful and Mt. Vernon is perhaps the most sacred ground in our country. On our return we plan to have dinner together at Trinity Parish House, with an address of greeting by the Right Reverend Alfred Harding, D.D., bishop of the diocese of Washington. In the evening



JEFFREY R. BRACKETT, Ph.D.
*Chairman Social Service Department, Diocese
 of Massachusetts*



REVEREND R. CARY MONTAGUE
Social Service Secretary, Diocese of Virginia

our conference will join with the National Conference in attending their meeting, when the general topic will be *The Strategic Position of the School in Programs of Social Work*.

The next day, Wednesday, May 23rd, at 9:30, the accredited representatives from the various dioceses who form the Executive Body will meet and discuss their own problems and plan out the future of the National Conference. The general subject of the National Conference of Social Work that morning will be *Public Opinion* and some of the speakers at the various group meetings will be LeRoy E. Bowman, Dr. J. Allen Smith, William J. Norton and Howard W. Odum.

After luncheon our own National Conference will meet for organization and for reports of committees appointed at the conference held last year at Wickford, Rhode Island. That conference instructed its committees to report on the following subjects:

1. On Social Service Instruction in Theological Seminaries. Dr. Jeffrey R. Brackett, already known to most of us as the author of the book just published by the Department, *Social Service Through the Parish*, chairman of the Social Service Department of the diocese of Massachusetts, will make the report.

2. On Coördination of Social Service Activities of the Various Organizations of the Church. This subject was begun at the conference last year and will be under the chairmanship of the Reverend Charles K. Gilbert.

In the evening the Church conference will attend the meeting of the National Conference of Social Work on *Political Aspects of Social Welfare Programs*.

The next morning, Thursday, May 24th, will be given to sub-conferences, dividing the morning into two sessions, from 9:30 to 11 and from 11:15 to 12:45. In the first division will come the conferences on the City Mission Society and the Girls'



REVEREND CANON S. G. DUNSEATH
Secretary Board of Social Service, Diocese of Newark



MRS. MARTHA P. FALCONER
*Director Department of Protective Measures
American Social Hygiene Association*

Friendly Society; in the second, those on the Church Mission of Help, Rural Work, and Summer Schools.

The afternoon will be spent in discussing the program and plans of the Church in Social Service. The Reverend Harold Holt of Niles, Michigan, will speak for the parish; Reverend R. Cary Montague, social service secretary of the diocese of Virginia, who has been doing some very striking work in the institutions of that state, will speak for the diocesan commission and its obligations; Miss Mildred P. Carpenter, formerly general secretary of the New Bedford Family Welfare Society, will tell us about her work as secretary for Church institutions. The Reverend Charles N. Lathrop will speak for the whole work.

In the evening there will be a general meeting when the subject *The Church in Jail Work* will be discussed. Mrs. Martha P. Falconer, director of the Department of Protective Meas-

ures of the American Social Hygiene Association, will introduce the subject. Mrs. Falconer is widely known for her work in such institutions. During the war she held an important position under the government and became well acquainted with the institutions, both for protection and for correction, in this country. Before that time she was for nine years superintendent of Sleighton Farms in Pennsylvania and was responsible for the development of this institution, which at the beginning of her work was the Girls' House of Refuge for Philadelphia. The Federal Council of Churches and the Catholic Welfare Council are planning to give particular attention to the jails of our country next winter. We are coöperating in this work.

Friday morning, May 25th, at 7:30 will be held the corporate Communion at Trinity Church. At 9:30, in our general meeting, we plan to discuss *Orphan Asylums and the*



THE CAPITOL, WASHINGTON, D. C.

Church. Reverend James Sheerin, superintendent of the Orphans' Home of New York, will open the subject.

The Reverend Canon S. Glover Dunseath, Social Service Secretary of the Diocese of Newark, has had some interesting experience in the subject of state legislation. He will introduce the subject, *How Can People of the Church Influence Legislation?*

It is hoped that on the same morning there may be a presentation of some subject in connection with the problem of immigration by someone of outstanding prominence.

In the afternoon the industrial question will be taken up. Mr. J. A. Moore, president of the Patterson Mills Company of North Carolina, has promised to speak to us.

In the evening George Wharton Pepper, U. S. Senator from Pennsylvania, has tentatively accepted an invitation to speak to us provided his arrangements at that time permit.

The Department has arranged for rooms at the Hotel Continental and at the Grace Dodge (women only), both on the Union Station Plaza, and near Trinity Parish House, where the

meetings of the Church conference will be held. The people of Trinity Church have very kindly offered to arrange for our luncheons and dinners at moderate cost.



MISS MILDRED P. CARPENTER
*Secretary for Church Institutions, Department of
Christian Social Service*

DEPARTMENT OF PUBLICITY

THE REVEREND R. F. GIBSON, EXECUTIVE SECRETARY

PUBLICITY CONFERENCES

THE PUBLICITY DEPARTMENT is conducting a series of conferences, similar to those held in 1921 and 1922. In 1921 there were conferences in New York, Saint Louis and Salt Lake City. In 1922 there were conferences in Boston, Utica, Philadelphia, Richmond, Cincinnati, Atlanta, Dallas, Denver, San Francisco, Portland, Minneapolis and Chicago. This year the schedule is as follows: Albany, April 24; Washington, April 27; Savannah, May 8; New Orleans, May 11; Los Angeles, May 16; Boise City, May 22; Omaha, May 25; Indianapolis, May 29.

The nucleus of each conference consists of representatives appointed by the bishops, but a general invitation has been extended to all who are active in Church publicity or are definitely interested in the subject. There are one-day conferences, having morning and afternoon sessions. In some cases there are evening gatherings, where the subject of Church publicity is treated in a more popular way.

The main purpose of the conferences is to afford an opportunity for the discussion of practical publicity problems and to devise ways of promoting Church publicity as an integral part of Church work, parochial, diocesan and national.

Among the topics for special consideration this year are diocesan publicity organizations, diocesan publicity programs and budgets, diocesan papers, correspondents of the national news bureau, Church advertising, and the distribution and subscription problems of *The Church at Work*.

CHURCH PUBLICITY

THERE is the keynote of the whole business—"all Churches to get their message before the great mass of the unchurched." That was the idea of Jesus of Nazareth. "Go into all the world". He advised his disciples to preach the gospel. There were no printing presses in His day. He laid the foundation of a new life, a Christian civilization which developed all the subsequent progress of mankind.

The printing press has been a powerful factor in all this extraordinary progress. The Church has shared in the benefits of the printer's art, but not commensurably with the benefits of business, trade, commerce and other secular and political interests. The Church has neglected this potent agency of evangelization among the non-church goers. It is at last waking up to its opportunities, and is not only increasing the circulation of its Church papers, religious books and other publications, but it is turning to the vast circulation of the secular press as a most potent and one of the most economical agencies for reaching the multitudes of non-church going citizens. That is a waiting, receptive field for cultivation.

The Church must go forth and hereafter claim, and proclaim, its own rights and privileges. The Church is for all mankind and therefore should be seen and heard by all the people.—*Burlington Hawkeye*.

A LIST OF LEAFLETS

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Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

THE note in the April issue of THE SPIRIT OF MISSIONS which told of the need for lectern Bibles in small missions brought in a most gratifying response. The Church Periodical Clubs of Long Island and Massachusetts, and several individuals, offered Bibles which are being sent to various mission chapels, some as memorials of loved ones who have departed this life. To one and all we express our thanks.

We shall be glad to hear from other small missions needing lectern Bibles.

A SPECIAL request has come from Mr. Robison, who is in charge of the agricultural and industrial work at Cape Mount, Liberia, for helpful literature on industrial work. There are about one hundred and thirty students in the Industrial School, learning tailoring, shoemaking, printing, agriculture, engineering, masonry and carpentry. Catalogues, books, or periodicals relating to any of the above industries would be valuable. Plans, designs, blue prints, etc., would all be useful.

The mailing address is Mr. E. H. Robison, Saint John's Industrial School, Cape Mount, Liberia, West Africa.

MR. ALBERT H. STONE, headmaster of the Kuling School for the children of missionaries in China, writes: "Can you not interest some of our friends at home in the matter of collecting some good pictures to send to the school? By 'good pictures' I don't mean Gainsboroughs or Vandycks! I mean good reproductions of good pictures. One cannot estimate the influence which good pictures have on children during the formative period. We have none. The walls of the school are bare!"

Dr. John W. Wood, 281 Fourth Avenue, New York, will be glad to supply particulars.

HAS any reader of THE SPIRIT OF MISSIONS a sewing machine she would like to contribute to the mission in Mexico? Or, if unwilling to part

with a tried and true friend, would she like to place a machine in Mexico?

In one of the oldest quarters of Mexico City the Church maintains the House of the Holy Name, a settlement house which ministers in numerous ways to the people who live in that crowded section. Bishop Aves reports that Senora Josefa Romero, who is in charge of this interesting work, has told him that she needs twelve more sewing machines with which to give employment to women needing work.

The Department of Missions, 281 Fourth Avenue, New York, can supply particulars.

DOES any reader of THE SPIRIT OF MISSIONS who is a motorist, happen to have a few spare gallons of gasoline? The Reverend Charles W. Baker who is doing notable work among the Karok Indians in an isolated mountain section of California, writes that he is very grateful to friends who have supplied him with a motor car, but that gasoline costs \$.60 a gallon and he is up against it. A missionary salary does not go far at that rate. If anyone is interested in knowing of Mr. Baker's work, the Department of Missions will be glad to supply details.

MORE typewriters! This paragraph from a letter of Archdeacon Llwyd of Port au Prince not only reveals the imperative demand for three or four typewriters but shows his indomitable industry in building up the Church in Haiti:

"I have now finished a history of the English Church in eight lectures, a history of the Haitian church, the result of four years' work, the Christian ministry, in five lectures, Church symbolism, in four lectures, the history of Sunday and the Sabbath, in four lectures, etc., besides a special service book, all for the students, in French. But they have to be copied on the typewriter, and I am the only person who has one, and it is too much for me to do it all as each student needs to have a copy. Please send us typewriters!"

THE WOMAN'S AUXILIARY

TO THE NATIONAL COUNCIL

BISHOP TUTTLE

THE Woman's Auxiliary to the National Council has good cause to thank God for the blessing we have had through the leadership of Bishop Tuttle. As the Bishop wrote in his message for our semi-centennial, "the infancy" of the Auxiliary "went side by side" with his infancy as a Bishop. It is a comfort to be able to believe that the Auxiliary had something to do with making true his added comment that "missionary love and zeal and hope and faith and work have greatly extended and prospered." That it did is no wonder when the example of the Presiding Bishop of the Church was what it was. He was a great leader, and above all a great missionary leader, with that characteristic of understanding sympathy which great leadership should have. We have known and drawn upon that sympathy. As he once said, he knew the Auxiliary not only when it was on "dress parade" as at our great Triennial gatherings, but also in our weak struggling parishes. He came to the Auxiliary meetings of many kinds, and sat through many hours, and nothing is more beautiful than the memory of his benedictions.

We shall miss his sympathetic understanding and his stimulating leadership, but our gratitude and love will be his always. We shall turn our sorrow into determination to more truly deserve the kind things he said to and of us. He wrote of our last United Thank Offering: "What an outward and visible sign of an inward and spiritual grace it is!

It spells Sympathy,
It visualizes Comradeship,
It embodies Faith,
It changes Hope from a whisper to a clarion Call,
It adds Love to be the abiding Crown of Everlasting life.

"This age of the world is summoning woman even more than heretofore to the responsibilities and anxieties of human life. She will respond, thank God. Never fear for her."

In trying to deserve his hope and belief in us, some of his great-hearted faith and courage will be ours as we serve in the Church he loved and served so well.

GRACE LINDLEY.



OFFICERS OF THE EXECUTIVE COMMITTEE



THE DELEGATES FROM SAINT PETER'S CHURCH

THE WOMAN'S AUXILIARY OF SHANGHAI

By Margaret Hart Bailey

ON October 11th the Woman's Auxiliary of the Diocese of Shanghai again held its annual meeting at Jessfield, marking the completion of two years under a Chinese president. Mrs. Chang was re-elected, with Mrs. Dan, vice-president, Miss E. W. Graves, secretary and Miss Mitchell, treasurer, while Miss P. J. Yuan of Saint Mary's Hall was made Chinese secretary to succeed Miss F. K. Waung, whose sudden death last spring was a great loss to women's work in this diocese. Mrs. Pott and Mrs. Theodore Wong were re-elected to the Executive Committee, and Mrs. Graves and Miss Cartwright added.

In spite of the fact that the Soochow church was celebrating its twentieth anniversary and could send only two delegates, 222 were present at the ten o'clock service at which Dr. Pott was the preacher. No serv-

ice of the year is more impressive. The church was filled with kneeling Chinese women, the occasional Americans a part, but a relatively unimportant part, of the congregation. All during the long Celebration, as these Chinese Christians pressed forward to partake of the Feast of Love, the steady tramp of their feet seemed to typify the advance of millions of souls from the ends of the earth who will yet come to the true Light.

At the business meeting after lunch, the new English-speaking branch formed last spring by the American women on the Saint John's Compound, with a few from the Shanghai community, was welcomed by the President, who spoke of Miss Emery's death, of her loyal interest in the Auxiliary in China, and of the "Emery Fund". The delegates from up-country stations are learning year by year to cut down reports of their

The Woman's Auxiliary



THE DELEGATES FROM THE
CHURCH OF OUR SAVIOUR

branches as much as possible, and on the whole the meetings seem quieter and more orderly than they were a few years ago. The regularly-appointed delegates can some of them be persuaded to sit apart from their "very good friends", as the Chinese say. This makes the voting more effective, but as they like to rise *en masse* to be counted, they do not thoroughly approve of this plan.

It is interesting to study the different types as they report: women who have been part of the Auxiliary for years; the old-type Biblewoman, rather left behind in the race these days, but with a fine work to her credit in the past and an influence not to be looked down upon in the country villages today; the younger, English-educated Church worker, with an idea of modern methods; young married women, some of them Saint Mary's graduates, and little girls with carefully-learned speeches, from the "Little Sister" branches.

The amount of money raised during the past year, with the balance of \$36.39 remaining in the bank, was found at last to have passed the thousand mark, with \$1,021.47. The two chief appeals to be considered were presented by the President: the Shensi Mission, supported by the Chinese Church, and the Shanghai Diocesan Missionary Work in Puchen and Quinsan. Little old Mrs. Phoo, from Wusih, added a touching personal note, when, with deep bows to officers and audience, she made a plea for her son's work in Shensi. The Reverend Phoo Hau-zung, of whom she spoke each time as "my little Hau-zung", was one of the first men to volunteer for the Chinese mission field. For several years he has done a splendid work in the face of great difficulties, due largely to constant fighting and brigandage. It was a great encouragement to the courageous little staff when the Christian General Feng, whose name has become known even in America, was made military governor of the province. Mr. Phoo is at present traveling and working with General Feng's soldiers, 600 of



THE PRESIDENT (RIGHT) THE
VICE-PRESIDENT (LEFT)

The Woman's Auxiliary

whom he has recently baptized. Three hundred dollars was voted for Shensi and a like amount for the local missionary work. Of the rest, \$120.00 goes each year for endowed beds in Saint Luke's and Saint Andrew's hospitals, and \$50.00 is put aside for the United Offering. Two hundred and fifty dollars more was voted to the School for Christian Women, and to churches in the country stations that had sent in appeals.

As the amount of money available began to disappear and still there were needy causes, a wave of spontaneous giving swept over the meeting. The Zangzok Hospital was described as needing beds, some of the patients lying on straw. Two gifts of fifty dollars and ten dollars were the response, with a promise of ten dollars more. The Kiangwan church was still in debt, and fifty dollars was given for that. Tsingpoo appealed for an insane widow who was to be turned out onto the streets. The Auxiliary funds could not be used for individuals, but Mrs. Pott reported a fifty-dollar special just handed her by an anonymous giver, which would be used to send the woman to a hospital in Soochow. It would require seventy-two dollars to keep her there a year and instantly a collection was taken up, amounting to thirty-four dollars, more than enough to meet the need! In all, \$194.00 was given in cash as specials, with the ten-dollar pledge for Zangzok, which makes a grand total of \$1,225.47 for the year.



THE WIVES OF CHINESE CLERGY
PRESENT

Never before has there been giving of specials during the meeting in that way. Taken together with the offering of fifty-five dollars at the morning service, many of the afternoon's gifts must have meant sacrifice. It is a spirit that once aroused will carry on from year to year. It shows, too, an individual interest and sense of responsibility in the work of the Auxiliary, which makes one feel that the women of the Church in China will not fall behind the American Auxiliary in missionary enthusiasm.

MARCH OFFICERS' CONFERENCE

BEFORE the Officers' Conference for March was begun the Holy Communion was celebrated by the Reverend Arthur R. Gray, D.D., in the chapel of the Missions House.

The Conference was opened at 10:30 by Miss Lindley. Women from eleven dioceses responded to the roll call: Long Island; Los Angeles;

Newark; New Jersey; New York; Pennsylvania; Pittsburgh; South Carolina; Texas; Western Massachusetts and Western New York.

Miss Lindley announced that on April 19th the last Officers' Conference for the season of 1922-1923 would be a Quiet Hour conducted by Bishop Lloyd on *Leadership*.

The Woman's Auxiliary

Miss Tillotson spoke of the request of the Field Department for coöperation in the preparation for the canvass of next fall and introduced Miss Boyer, who conducted the Conference on Educational Plans.

Mrs. Wade spoke of the educational opportunity of the Supply Department.

Miss Boyer spoke of the opportunity for developing missionary interest by mission study begun in childhood and continued through youth. By this means, she said; the ranks of the Woman's Auxiliary will always be filled up from the young women of the Church, for if a real interest in missions is developed they will never find complete satisfaction outside of the organization whose chief purpose is to further the Mission of the Church.

The plan for the conference was outlined thus:

1. Miss Withers on *Mission Study in the Church School Service League*.
2. Mrs. Biller on *Mission Study Among Young People*.
3. Dr. Sturgis on *Mission Study in Connection With the Subject for 1923-1924, Japan*.

Miss Withers spoke of the method of teaching used in the Church School Service League. Beginning with children as young as four years of age, the garden is used as an allegory. The books bear the titles of *Down the Garden Path* and *Through the Garden Gate*. The garden is represented as the world, the gardener, our Blessed Lord. As the children grow older, and are more interested in things in the world, they are given stories on child life, such as stories of the children in Japan, etc. As the children begin to realize what is being done in the Mission Field, the hero series is taken up, showing field activities. The text-book for 1922 was *Heroes of the Dark Continent*. Later, at the high school age, the development of social

events is the subject of study. All these classes lead up to doing something. Courses No. 6 and No. 11 in the Christian Nurture Series were spoken of as being splendid courses.

Several suggestions were made for diocesan officers who believe that the missionary point of view is vital to take home to their parish leaders.

1. Get the parish leaders to help in this work with our boys and girls. Woman's Auxiliary women should be ready to teach mission study classes in the Church School Service League. If we are going to have missionary men and women we must start with the children.
2. Find writers for our books. Woman's Auxiliary women with their interest in and knowledge of missions should be ready to write text-books for children.

A new book is being gotten out for the young people for next year by a leader in Rochester, conferring with a group of high school boys and girls.

A book on *Child Life in Japan* is wanted, also in China, and up-to-date.

A study in *Heroes* is needed, also in *Field Activities*.

Mrs. Biller spoke briefly on the Young People's Movement, and of the wonderful possibilities for future development if we of the older generation can give to them the guidance and sympathy that is necessary until leadership is developed in the young people themselves. The movement has already spread from the Atlantic to the Pacific, from Canada to the Gulf, and has brought about five hundred young people's organizations into existence. It was suggested that the women of each parish might make it possible for some of the young people to go to the summer conferences, where good normal classes should be planned for them. Another suggestion was that when diocesan officers of the Woman's Auxiliary have mis-

The Woman's Auxiliary

sionary speakers from the outside some arrangement be made for the young people to share the speaker. In one place a certain speaker was kept over Sunday and a special meeting for young people arranged for Sunday night, which was very largely attended. A further help might be in supplying leaders, wisely chosen. *The Southern Churchman* contains many valuable suggestions, the February and March issues printing topics for programs and an outline for courses in summer conferences.

Dr. Sturgis opened his remarks with a statement of Japan's growing importance, both in the Orient and with her sister nations. She is assuming more and more a position of leadership in the four great powers. Japan will be the special subject for study next year in both Great Britain

and America. She is worth studying, not only on account of her position, but because of her unpreparedness for real leadership. Dr. Sturgis read some statistics on the working girls in Japan showing the sad and cheerless conditions under which they work, and, in contrast, told of the factories of a Christian Japanese layman where the Sunday law is observed, the eight-hour day, and the non-employment of children. He urged that everything possible should be done to make Japan fit to take the place which she is bound to assume within the next ten years.

Mr. Leidt was introduced by Dr. Sturgis as his assistant and offered to help the Auxiliary in any way he could.

The conference adjourned at twelve o'clock for noonday prayers.

CIRCLING THE GLOBE

A Letter From Deaconess Knapp

The secretary to whom this letter was written is glad to share it with the readers of *THE SPIRIT OF MISSIONS*. We shall all look forward to the promised article, which will be especially timely in view of the fact that next year our subject of study will be Japan.

NO, I have not forgotten the promise you extracted from me that I should write an article on *Changing Japan* for *THE SPIRIT OF MISSIONS* while I sailed peacefully from Marseilles to Yokohama, forty-two days of calm repose! There are two good reasons why I have not kept that promise. The first: the voyage from Marseilles to Yokohama is not one of calm repose. It is as follows: In the Mediterranean, three days of toss and fling; in the Suez Canal, thirteen hours of sun and quiet during which one rests after the Mediterranean toss and fling. It seems all too short.

In the Red Sea, four days of panting heat in which one's brain goes

fast asleep and "a grasshopper is a burden". After that slow recovery in the Arabian end of the Indian Ocean; very slow the recovery is. One's brain is not really awake until Colombo comes into sight. Spicy, breezy Colombo! Then every part of one is wide awake but, for the time being, all one's interests are focussed upon the fascinating place and the handsome, debonair people.

After Colombo, six days to Singapore; the first two, hot, the second two, hotter, the third two, hottest, until at last you land, a melting object, and you wonder whether your fate will be to collapse like a mould of jelly, or whether you can hold your form erect until a cool breeze from

The Woman's Auxiliary

somewhere beyond will come and stiffen you into shape again.

After Singapore—two days after—come four days of rolling, swirling, sinking and shivering in the China Sea, thoroughly stiffened into one's natural form again but quaking with cold. Then Hongkong, the beautiful! *Terra firma* and temperate zone. Twenty-four delightful hours spent there enjoying the marvellous beauty of the place, and then, the four days to Shanghai.

During those four normal seafaring days my brain and my conscience began to work. "Oh yes, there's that paper on *Changing Japan* for THE SPIRIT OF MISSIONS, perhaps I could write it now." When lo, the second reason asserted itself.

The second reason for not writing the paper: I have been away from Japan six months. What have the changes been during that time? Japan is kaleidoscopic in its movements now-a-days. It would be like looking through a kaleidoscope and trying to describe the view before the last. Please wait until I can give you a fresh and up-to-date impression.

We stopped at Shanghai and had a late afternoon and a piercingly cold morning on shore. In Shanghai my heart's home is in Sinza. I started at once for Saint Elizabeth's and found Dr. Fullerton at home. She showed me over the hospital. I knew it of old but I wanted to see it again. Of course there were many patients, from the old Chinese grandmother to the newest mites just come to face the complex problem of "how to be happy though Chinese!" One rescued slave girl was resting her mangled little body in a comfortable bed. She looked up at us with "I have seen hell" in her eyes. I longed to say to the doctor "send me a wireless when that child smiles."

Then we went to vespers at the English Cathedral—the first Church service I had attended since Holy

Innocents' Day in Paris. After supper with Dr. Fullerton she very kindly brought me back to the steamer in a taxi. As the hour for sailing was 1 p. m. I started out afresh the next morning in a ricksha to do some shopping, I, bundled up to the last notch to keep out the cold, my ricksha man shivering in a few cotton garments and with rough rope sandals tied to his bare feet. I found myself warming with indignation over the smug sayings of the comfortable concerning "rice Christians". Given this man's degree of mental illumination, wouldn't I, wouldn't you, be a rice Christian and go through all the paces for a bowl of rice and a pair of shoes? The warming effect of my indignation did not hold out indefinitely. Perishing with cold I turned my boy toward the ship, paid him double what I was told to, was rewarded with his "all right missy", and sought the steam-heated saloon.

We are sailing in quiet waters to Kobe. Then I shall have circled the globe, more alive than ever to the wonders of the natural world and yet with a fixed impression that it is, after all, not a very large home for the human family, and reminded of Illingworth's statement in one of his books, in which he claims as a proof of the immortality of the soul that it is "over-endowed" for this world. Would that more endowed souls would come and pour out their enlightenment and love over the shadowed souls of God's sons and daughters in the Far East!

WE would call the attention of the members of the Auxiliary to the note on page 334 regarding the excellent likeness of Bishop Tuttle which may be procured from THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York. This portrait was taken in Portland, Oregon, last September, during the last General Convention over which Bishop Tuttle presided.

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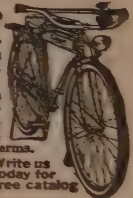
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